Ismaell Nedham

A SERMON

of Christ Crucified,
preached at Paules crosse
the Friday before Easter,
commonly called Good-Friday.

Written and Dedica-
ted to all such as labour, and
bee heauy laden in conscience,
to be read for their spiritu-
all comfort.

By IOHN FOXE.

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To them that labour, and be heauy laden in conſcience, IOHN FOXE *wiſheth harty comfort, perpetuall peace, and* eternall life in Chriſt Ieſus, our *onely Sauiour.*

(·*·)

Mongſt all the benefits of almighty God beſtowed vpon man, from the creation of the world, as there is none more glorious and admirable, then the giuing of his owne ſonne to vs, and for vs, to be crucified: ſo likewiſe, of all duties that man can do, or that is of man required to be done to God, there is none ſo high nor ſo acceptable vnto God, as to embrace the ſame, his welbeloued ſon by faith in our hearts, and onely to ſeeke his glory. This dutie & ſeruice to his crucified Chriſt, ſo farre excelleth in the ſight of God the Father, and maker of all things, that euen according as we ſeeke after his ſonne, ſo he regardeth vs, as we loue his ſonne, ſo are we loued of him, as we beliene in his ſon, and glorifie his name, ſo much the Father for his ſake, glorifieth vs, iuſtifieth vs, and accepteth vs, and otherwiſe not: for other acceptation & fauour of God to mankinde there is none, but that onely which ſtandeth in the faith, and obedient ſubmiſsion of all men, to Chriſt their crucified redeemer, and glorious Sauiour. The reaſon whereof ſtandeth thus.

Firſt, forſomuch as no fleſh elſe is founde

iuſt, ſo is there none elſe, that can ſtand in the iudgement of God, but onely his.

Againe, forasmuch as he in his perfect righteouſneſſe walking heere in earth with al his hart, worde, and deede, in all thinges, and aboue all thinges, did ſeeke the glory onely of his father: So his Father now likewiſe in Heauen, ſeeketh againe to ſet vp, and will ſet vp the glorie of his Sonne.

Moreouer, becauſe the ſame Well beloued Sonne of his, being heere ſo innocent, and guilty of no death, was contented notwithſtanding ſo humbly to debaſe himſelfe, and to be deiected as a Seruant vnder all men, to obey his fathers will, euen to death, yea, and the moſt ignominious death of the Croſſe: ſo hath it pleaſed his father again to exalt him, not only to ſurmount the gloty of all Princes and Potentates whatſoeuer, but alſo with ſuch power and Maieſty hath aduanced him, that euen the verie knowledge and beliefe of his name giueth euerlaſting life to all ſinners, be they neuer ſo grieuouſly burdened or laden, whoſoeuer do come to him.

Wherefore, ſeeing nowe all the felicitie and comfort of mans life, conſiſteth onely in the knowledge of Chriſt Ieſus, and in glorifying of his name, and in nothing elſe: what then can be more needfull to the health and ſaluation of all men, then to preach Chriſt Ieſus, and the glorie of his kingdome, which is to bee glorified, and muſt be glorified, & if we will not glorifie him, God will ſtirre vp, yea, ſtones and wormes of the earth to glorifie his ſonne. For his glory muſt

proſper

proſper and encreaſe,& at length wil caſt downe all the glory of this world, ſo that in the end no glory ſhall ſtand, but onely of Chriſt Ieſus crucified. Saint *Paule* vnderſtanding this glorious Maieſty of the ſonne of God,regarded to know nothing elſe but only Chriſt Ieſus, and him crucified. And ſo likewiſe our parts ſhall be, eſpecially which be Preachers and Miniſters in Chriſts Church,to employ al our endeuour to the ſame, that Chriſt Ieſus may be preached and glorified, eſpecially in theſe our daies and times: wherein the world ſeemeth to grow in an vtter contempt of Chriſt and of his kingdome. For,to omit firſt to ſpeake of the Iewes and Turkes, which bee profeſſed enemies to the croſſe of Chriſt, and haue diſpoiled him of the greateſt portion of his vniuerſall Church: euen amongſt vs, which yet remaine, and beare the name of Chriſtians,how many do liue, as though either wee knewe not Chriſt, or beleeued not his teaching, or paſſed not much what we profeſſe? 1. Cor: 3.

Of this ignorance and contempt of Chriſt, riſeth all theſe heapes of miſchiefes, which dayly grow, and now ouerflow the world. The deuill rageth, the Turk dayly winneth,the Papiſt executeth, and yet this worlde will not awake vs to ſeeke to Chriſt, in whom lyeth all our victorie. Our couetous, voluptuous, vicious,and ambitious life, what declareth it, but either infidelity, or contempt of Chriſts kingdome? Wee talke of heauen, we walk not to heauen. Whatſoeuer our outwarde face pretendeth, to examine our hearts by our fruits, what thing almoſt is ſo vile

The ignorance and contempt of Chriſt in the world.

in this world, which we eſteeme not more then the kingdom of heauen? The glory of Chriſt is not our ſtudy, or certes is the leaſt part of our ſtudy. Our wits and ſences are ſo occupied in other Arts, faculties, ſciences, & ſtudies, or ſo imployed in worldly affaires, that what was done in the Mount of *Caluary* for our redemption, ſcarce we haue leiſure to thinke thereof: Or if we thinke a little, it ſinketh not down, it tarrieth not with vs. We heare of the glory of Chriſt, but we feele it not: we talke of Chriſt, but haue no experience of him, nor acquaintance with him: we honour him with lips, but our heart hungereth not after him: outwardly we profeſſe him, but inwardly we paſſe not for him, For I count Chriſt then not paſſed for, when any thing is preferred before him. And this is the cauſe, why amongſt vs chriſtians vice ſo raigneth, the fantaſies of the world ſo flouriſh, life ruled by affections, carried away with vanity, true peace lacketh, blind ignorance & ſuperſtition aboundeth, ſpirituall knowledge and power in man is ſo weake, and the deuill ſo ſtrong by his ſorceries and witchcrafts, to hurt & enchant vs, as he doth, and man not able to withſtand him. Why? Becauſe Chriſt dwelleth not in vs, who onely can ouercome the deuill. For without Chriſt man can do nothing.

Wherefore, to awake the hearts of ſuch chriſtians in theſe drouzy dayes of carnall ſecuritie, to the contemplation of the glorious kingdom of Chriſt, I was the more willing at the requeſt of certaine friends to condeſcend, in beſtowing a little

a little paines heerein: And partly alſo for the Papiſts cauſe, to do them ſome good if I could, who albeit they profeſſe the whole Hiſtorie of Chriſts paſsion as we doe, yet by their doctrine it ſeemeth, they goe no further, then the outward hiſtory. They make much ado about the croſſe of Chriſt, and haue ſought theſe fiue hundred yeares for his croſſe; and yet they knowe not his croſſe, neither doe they ſee much more in the paſsion of Chriſt, then *Animalis homo*, that is, the ſenſible man may do. They ſee him poor, ſweating, bleeding, falſely accuſed, wrongfully oppreſſed, wounded, ſcourged, derided, crowned with Thorne, nayled, crucified, hanging vpon the croſſe naked, pierced, dead and buried. All this they ſee and graunt with vs, his myracles alſo they confeſſe which he wrought, and that he roſe againe the third day, and aſcended vp, &c. And becauſe they graunt the ſame to be the ſonne of God, therefore they magnifie and worſhip all the outward implementes that went to his bleſſed paſsion, the nailes, the croſſe, and timber, the ſpeare, the crowne and thornes, his coate and tunicie, &c.

The paſsion of Chriſt crucified, not rightly knowne in the Church of Rome.

And heerein ſtandeth almoſt the *ſumma totalis* of their Religion. But this is not enough. To know Chriſt Ieſus crucified, and to knowe him rightly, it is not ſufficient to ſtay in theſe outwarde thinges: wee muſt goe further then the ſenſible man, we muſt looke inwardly with a ſpirituall eye, into ſpirituall things. Neither is it perfectly enough, for to knowe that Chriſt was Crucifyed, and that hee roſe againe, and

The ſum of the Popes religion ſtandeth in outwarde things.

ascended, &c. for the Turks and euil spirits know this; but heere is need of Gods holy spirit, and reuelation, to open further vnto vs wherefore he died, wherefore he rose againe, and for whom, that is, for our sinnes, and our iustification: To know, not onely the story of his death, and vertue of his resurrection. To know what his crucifying heere in earth, wrought aboue in heauen, and vnderneath in hell; how by the bloud of his Crosse, the Law is satisfied. Gods wrath killed, his fauour reconciled, all things pacified both in heauen and in earth; the deuil conquered, death vanquished, hell gates destroyed: to know that crucified sacrifice of Christs body, to be a perfect deliuerance of all his people from the beginning to the end of the world, to be a full satisfaction once and euer for all our sinnes, an absolute discharge and acquittance for all our debts: briefly to be a free iustification, redemption and righteousnesse before God for euer, to all them that beleeue in him, without any other meanes, or helpe annexed thereto. And this is to knowe a right Christ Iesus crucified. The knowledge whereof, seemeth to bee wanting nowe in the Church of Rome, as may sensibly appeare by their Doctrine and Institutes, by their auricular confession, and satisfaction for sinnes, by their daily Sacrifice, propitiatory Masses, Trentalles, and Purgatory, by merits of superogation, inuocation of Saints, the Popes pardons and dispensations Finally, by all the proceedings of that Church, euen from the Holy-water stocke, to the hanging pixe on the high Altar. Which all

The right knowledge of Christ crucified.

being

being packt in one fardell, as in *Pandoras* Boxe together, make but a heape or *Chaos* of phantaſticall trifles, proceeding onely of the ignorance of Chriſt Ieſus crucified, and thereof take their ground and beginning.

Errours of the Popes church, how they come & take their beginning.

Wherefore, to remooue this diſeaſe of ignorance, partly from theſe aboue rehearſed, wherby they may be reduced into the kings highway of their ſaluation: but eſpecially for you that be mourning in Conſcience, to comfort you in Chriſt Ieſus crucified, whom the terrour of the Lawe too much oppreſſeth: I was ſo much the rather perſwaded to haue this Sermon publiſhed, that Chriſt Ieſus might not onely be preached to the eares of ſome, but alſo printed, yea, and painted (if I might) to the eyes of many. In which Sermon, although I haue not, nor could not fully followe in ſpeech and forme, euerie thing ſo preciſely as was ſpoken; yet ſo farre as remembrance could ſerue me, I haue not much digreſſed from the ſentence, order, and principall points in the ſaid Sermon contained, adding withall, ſome things more, which I thought before to haue ſpoken, & either for plenty of matter, or lacke of memory were forgotten. Alſo, certaine other thinges then not ſpoken, I haue heere inſerted vpon neceſſary occaſion, yet conueniently ſeruing for the purpoſe, and neceſſarie for the time, eſpecially in two points: one concerning the daily Sacrifice of the Maſſe, the other touching the poſsibility of the Law, with certaine other additions incident. Whereby this Sermon (I muſt graunt) is growne ſomewhat

more

Afflicted conſciences

more large in printing, then it was in preaching. And although the time now I ſee ſo miſerable, that little or nothing it auaileth, to take paines either in preaching, or printing, when mē wholy giuen ouer to worldly ſtudies, haue little leyſure, and leſſe luſt, either to heare Sermons, or to read Books, be the argument neuer ſo graue and comfortable: yet notwithſtanding, forſomuch as the Lord hath a remnant of ſome faithfull ſeruants, which walke after their Lorde and God with a perfect hart, and are not hearers only, but ſeekers alſo of his kingdome; and eſpecially for your cauſe, that labour and are laden in conſcience, wherſoeuer, or whatſoeuer ye be, in whome the Lorde hath wrought an earneſt hunger, and harty ſeeking for his kingdome, for you moſt principally I haue penned this Sermon. *De Chriſto crucifixo*: and to you eſpecially I dedicate and commend the ſame, deſiring the ſame Lord Ieſus crucified for vs, that you in reading heereof, may receiue ſuch ſpirituall refreſhing to your ſoules, and high courage of faith in Chriſt Ieſus, that neither ſathan may deceiue you, nor the lawe terrifie you, nor death confound you, nor ſin oppreſſe you, nor conſcience captiue you, nor hell gates preuaile ouer you: but that you rightly vnderſtanding with all Saints, what is the hope of your calling, the riches of your inheritance, the greatneſſe of his power, & abundance of his fauour toward you, and what is the bredth, length, and profundity, and what is the ſuper-admirable loue of knowledge of Chriſt Ieſus crucified, may ſuperaboūd in

in all heauenly courage and conſolation, and alſo with a holy pride may triumph in Chriſt Ieſus. In whom, as I wiſh to you all ſpirituall benediction & goodneſſe; ſo I beſeech you likewiſe to pray for me your fellow-brother, Seruant, and louer in the ſame Lord Ieſus, who preſerue both you & vs alſo with you, in theſe dangerous daies, from al wickednes, to his euerlaſting kingdome,

Amen.

Epheſ. 1.

¶ *First for the ground & argument* of my Sermon, I shall desire you, (Christian Audience) to giue eare vnto a few words, which I will recite to you out of S. Paule, written vnto the Corinthians, 2. *Cor.* 5. The words be these: *Pro Christo itaq; legatione fungimur. &c.*

Text. For Christ therefore, or in Christes name, wee come to you as messengers, euen as God himself desiring you. We pray you for Christs sake, that you will bee reconciled vnto God. For him which knew no sin, God made to be sin for vs, that we might be made the righteousnesse of God by him, &c. 2. Cor. 5.

IN this parcell of Scripture, hee is brought vnto you (Christian Audience) an high Message from an high & mighty Prince, of an high matter, & of weighty importance. Concerning the which message, three things I haue principally to notifie vnto you, by order of the letters as it lyeth.

First,

1. First, beginning with him, who is the sender of this message.
2. Secondly, to speake of them which be the Messengers.
3. Thirdly, to shew, what is the message it selfe heere sent vnto vs.

The first diuision.

As touching the first, Saint Paule, to prepare and stirre vp the mindes of the Corinthians to more attention, expresseth first the person and author of this message, in whose name hee commeth, saying: In the name of Christ, we come as Ambassadors, &c. In the name (saith he) of Christ. Wherein we see the wordes of Christ our Sauiour rightly accomplished: wherein hee prophesying before of this his Apostle and messenger, speaketh to Ananias in this wise, saying: *Vade, quoniam vas est mihi electionis &c.* Go to him, for he is an elect vessel to me, to bear my name before the Gentiles and Kings, and before the children of Israell. Acts 9.

The sender of the message.

mihi

In like manner the other Apostles also whensoeuer they come, either shewing whose Seruantes they bee, or to teach

The Apostles doe all thinges in the name of Christ.

teach any Doctrine, or to worke miracles, euer they bear the name of Christ before them. With him they begin, and with him they end. Now if messengers or Ambassadours, which come from earthly Princes and Potestates in this world, are commonly esteemed and reputed, according to the estate of them which sent them, and especially if the matter bring with it any face of temporall commodity, men are wont right gladly to receiue thē. How much more then ought we to bee moued with this Heauenly, and most ioyfull Legation directed vnto vs, not from any terrene Prince or Lorde, but from the King of Kings, and Prince of all Princes, especially touching such a benefite here sent, and offred vnto vs by him, of such speciall and singuler effect, that without it no earthly thing in all the world can make vs happie, and hauing it, nothing can make vs miserable.

Let me tell you a story, which I remember was done about ỹ beginning of Queene Maries raigne, An. 1554. There was a certaine message sent, not from

from heauen, but from Rome: not from God, but from the Pope: not by any Apostle, but by a certain Cardinal, who was called Cardinall Poole, *Legatus à latere*, *Legatus natus*, a Legate from the Popes owne white side, send hether into England.

The Popes Legacy into England.

This Cardinall Legate first comming to Douer, was honourably receiued and brought to Greenwich: where he againe beeing more honourably receiued by Lordes of high estate, and of the Priuy Counsaile (who then were aliue) was conducted from thence to the Priuie Staires of the Quéenes Court at Westminster, no lesse person then king Phillip himself waiting vpon him, and receiuing him, and so was brought to the Quéenes great Chamber, she then beeing, or else pretending, not to be well at ease. Steuen Gardiner the Bishop of Wincheſter, and Lord Chauncellour of England, receiuing this Noble Legate in the King and the Quéenes behalfe, to commend and set forth the authority of this Legate, the greatnesse of his Message, and the

Card. Poole the Popes Legate.

Stephen Gardiner Bvshop of Wincheſter.

supreme

ſupreame Maiеſty of the ſender, before the publicke audience of the whole parliament, at that time aſſembled, there openly protеſted with great ſolemnitie of wordes, what a mighty meſſage, and of what great importaunce was then brought into the Realm, euen the greateſt meſſage (ſaid he) that euer came into England: and therfore deſired them to giue attentiue and inclinable eares to ſuch a famous Legation, ſent from ſo high Authority.

Well, and what Meſſage was this? Forſooth, that the Realme of England ſhould bee reconciled againe vnto their father the Pope: that is to ſay, that the Queene with al her Nobility and ſage Counſaile, with ſo many learned Prelates, diſcreet Lawyers, worthy Commons, & the whole bodie of the Realme of England, ſhoulde Captiue themſelues, and become vnderlinges to an Italian ſtranger, and Frierly prieſt ſitting in Rome, which neuer knew England, neuer was heere, neuer did, or ſhall do in England good. And this forſooth (ſaide Gardiner) was the greateſt ambaſſage

ambassage, the weightiest Legacie that euer came to England: forgetting belike either this message of GOD, sent here by his Apostles vnto vs: or else, because he saw it made not so much to his purpose as did the other, hee made the lesse account thereof.

Stephen Gardiners mighty message sent to england from Rome.

Well then, and shall we see what a weighty message this was that Gardiner so exquisitelie commended? First, the sender is gon, the messenger is gon, the Quæne is gone, and the message gone, and yet England standeth not a rush the better. Of which message I thus say, answering againe to Gardiner, *per inuersionem Rhetoricam*, that as he sayeth, it was the greatest, so I saie againe, it was the lightest Legacie, the most ridiculous trifle, and most miserablest message, of all other that euer came, or euer shall come to Englande, none excepted, for vs to bee reconciled to an outlandish Priest, and to submit our neckes vnder a forren yoke. What haue we to doe more with him, then with the great Calipha of Damascus? If reconciliation ought to follow, wher

offences haue risen: The Pope hath offended vs more, then his cofers are able to make vs amends. We neuer offended him. But let ỹ pope with his reconciliation and Legates goe, as they are already gone (God bee thanked) and I beseech God so they may be gone, that they neuer come here again. England neuer fared better, then whē the Pope did most curse it. And yet I heare whispering of certaine priuie reconcilers, sent of late by the Pope, which secretly creepe in corners. But this I leaue to them that haue to doe withall. Let vs againe returne to our matter.

The Popes priuy reconsilers secretly creeping in corners.

We then hauing this legation sent to vs, not from the Pope, but euen frō our Lord and God: not by any Cardinal of Rome, but by the elect vessell of Christ, the Apostle Saint Paule and other Apostles: Let vs attend with reuerence, first to him that sendeth, then to the messengers that be sent vnto vs, remembring how Raab the Harlot receiued the Messengers of Moyses, and was preserued: Remembring also the

Iosh. 2. 7.

wordes

wordes of our Sauior: He that heareth you, heareth me, and he that despiseth you, despiseth me, &c. Luke 10.

Wherefore, considering (with your selues (good Christian audience) the highe Maiestie of this our supreame Prince, the sender of this message, being not onely our head and King annointed, but which also of loue gaue his life and blood as this day to be spent for our redemption: let vs for our parts if we be his subiectes, marke what our Prince requireth, let the flocke heare what the Pastour teacheth: The body what the head speaketh: the spouselle, what the Spouse sendeth. And thus much touching the sender of ỳ message.

Now what these messengers be, and who they are: The Apostle proceeding further in the letter, thus inferreth: we (saith he) be sent as messengers, speaking not of himselfe alone, nor of Peter alone, nor of any apostle one more then another, but ioyntly ioyning them all in one office and calling together, without difference or degree, or singularity of person, hee saieth: Wee bee sent The messengers.

Apostolus, what it signifieth.

as messengers or Apostles: For so signifieth the name of Apostolus, as much to meane as a messenger, or a Legate sent. Where is to be noted by the way, that this nominatiue (Nos) in the pluratiue number, is not here to be erpoun ded after the stile of Rome: For Stilus Romanæ Curiæ, or rather more Romanæ Curiæ, the swelling stile of the Court of Rome, vseth commonly when any Mandate, Breefe, or Sentence is giuen, thus to say: Nos Willielmus pro tribunali sedentes, &c. Nos Edmundus, Roberto Cluney literato, &c

The Pope will needes be singular, and yet disdaineth to speak in the singular number.

So the Bishoppe of Rome directing forth his Precepts or Buls, neuer speketh in other number, but Mandamus, Statuimus, Ordinamus, & Volumus. And although he be but one singular person that speaketh, and such as will needes bee singular alone, aboue all others, yet disdaineth he to speak in the singular number, but alwaies vseth the plurall, to expresse belike his Regale sacerdotium. Who, bicause he seeth great Kinges and Emperours frequent this trope of writing and speaking, least he should

should seeme in any point inferiour to them, or not to speake as bigge as they for their liues. vseth therefore the same Regall or Imperiall phrase of speach, with his Mandamus, & Volumus, &c. when as Christ in the Gospell is content to say: Mandatum nouum do vobis; not damus vobis, &c. But if the Pope will not follow the humility of Christ in the Gospell, let him beware he follow not the swelling Mode in Esopes Fables: who seeing the great Ore, & disdaining that the Ore should bee bigger then he, swelled himselfe so big, that at length he swelled himselfe out of his own skin. But let the Popes Courtlie stile passe, which as it is a thing but puft vppe with the winde of Pride, so let it vanish away with the wind also.

Os loquens grandia.

This is certaine, that S. Paule in these words, we come as Messengers, &c. meaneth no such matter: to signify either himselfe alone, or Peter alone, or any other of the Apostles singularlie: but ioyntlie comprehendeth the whole fellowship of the blessed Apostles toge-

No singularity amõg the apostles

ther, & declareth, that they altogether
ioyned in one commission, are sent in
the behalfe and name of Christ, as Le-
gates or messengers, & not only to these
Corinthians, to whom here he writeth
but indistinctly to all other whersoe-
euer, either collected or dispersed in the
whole world, according as it was en-
ioyned them by the Lords owne speci-
Mathew 16. all commission, saying: Goe into the
whole world, and preach this gospel,
or glad message to euery Creature.
Whosoeuer believeth, & is baptized,
shal be saued. Well, and what shal we
then say? Did this message of the A-
postles cease with the ende of the Apo-
stles? or did the preaching therof extend
no farther, but during the continuance
of their time? yes verily: For he which
Posuit in nobis sermonem reconciliationis. thē set them on work, and sent them in
this message, Putting in their mouth
the word of reconcilement, is the
same Lord which liueth still, and ea-
seth not to send Messengers into his
Ephe. 4: church from time to time: Some Apo-
stles, some Prophetes, some Euange-
listes, some teachers & instructors, som

with

with one gift, some with another, and al for the edifying of his people, to haue the message of his gospell continued in the world, which still shall be continued, so long as his Church shall endure: for hee cannot, nor will not totally and finally forsake his Church, which is his kingdome.

Christ neuer ceaseth sending to the edifying of his church.

But as it then happened in the Apostles time, there crept in with thē certain Pseudolegati, false Apostles, and sinister teachers, which confounding together the Lawe with the Gospell: Moyses with Christ: Mans merites with mercie, confidence in workes with Gods free grace and promises, labored to preuent the course of this blessed message sent to vs by the mouth of the Apostles: So hath there not lacked since that time in the Church, some Pseudocatholici, and false Teachers, not sent of God to do his message, but creeping in craftily to lead a loytering life, some impudent, some negligent, some ignorant and blinde, Hauing a zeale of God, but not after knowledge, As Saint Paule sayeth, some preaching

False Messengers.

Rom. 10.

themselues, some preaching for benefices and promotions, some teaching before they haue learned, som speaking that they know not, nor hauing experience whereof they speake, some also plaine enemies to the Crosse of Christ, and subuerters of his heauenly message: of which sort wee haue had heretofore too much experience of late years, when the Pope had ỹ leading of the Church of England.

But blessed be the God of all consolation, and Father of our Lord Iesus, who hath visited vs from an high with such mercie and grace, and hath raised vp such Ministers and Messengers of his holie grace & Gospel to his Church, which so constantly accord, and tune in one string together, to set forth the liuely message and truth of Christs Gospel vnto you. Which you dayly heare. Which as it doth me good to see, so do I most heartilie reioyce from the bottome of my Hearte and Soule, and praise God with my heartie thankes therefore. And yet neuertheless, to speake the simple truth, touching the present

present state of this our ministery, if I should say that nothing therein were amisse, I should indeede blaunch and flatter to much. For who seeth not that many this day enter into the ministerie, not as Gods messengers sent vpon any message from him, but winding in themselues by hooke or crooke, or by some compound way, parting halfe-stakes as it were, betweene their Patrones and them, and hauing either no art to find them, or no mind to labour, make a trade of liuing of the ministery, more to liue at ease then to labour in Gods message.

The ministery not cleare from abuses.

Many other abuses might bee heere recited, but I am not at this time to complaine of any: but onely to preach Christ Jesus crucified vnto you. And if there be any thing in them further to bee complained of, I leaue it either to the Ministers themselues, or to their Patrons that receiue them, or to their Bishops which induct them, to looke vpon it. But to our purpose: they that will be the true Messengers of God, let them well consider what their office is,

whose

whose messengers they are, & doe their message faithfully.

The office of Ministers was wont in the time of barbarous Poperie, to bee counted *Orare, Prædicare, Sacrificare*, to Pray, to preach, and to Sacrifice. But they which allotted those offices to the Ministery, thought belike to bring in the Aaronicall, or Leuiticall Priesthood againe, with their praying for the sins of the people, and offering continuall Sacrifice for the same. As for Prayer which they call (*Orare*) I take that office as common to all Christian Men, and not onely appropriate to the Ministerie, to pray I meane for sinnes. And as touching [*Sacrificare*] if they meane thereby to sacrifice Christs body for sin: That office only appertaineth to christ, and to none other. But we which are entered now into this new Testament and are past from shaddowes to the bodie, from legall significations, to spirit and truth, following the direction of Christs commission in his Gospell, doe say with Saint Paule, that the principall office of the Ministers of the

New

Newe Testament is, *Labore in verbo doctrina*, that is, By word and doctrine to doe Gods message, and to preach to the people, *Sermonem quem posuit in illis, vel quem proposuit illis Deus*, The worde which God hath put in their mouthes, or which hee hath left vnto them by his Apostles. Although beside this, diuers other duties are incident to the order of Ministers, as to minister the Sacramentes, to pray, to offer thankesgiuing, to reproue, to comfort, to lay on hands, to excommunicate, &c. yet the principall end which chiefly concerneth the Ministers of the Newe Testament, is, by preaching repentance, and the glad message of the Gospell, to bring all men to the obedience of Christes Faith, for remission of sinnes. 2. Timot. 5

And thus much concerning the function of Ministers, whose office is (as you haue heard) to be Messengers or Ambassadours of Christ, in dispensing the Ministers of his word. Now, touching the Message that is sent by them vnto vs, let vs consider what followeth

The message sent, what it is.

loweth by the Text. The wordes bee these.

> Euen as God desired you by vs, we pray you, for Christes sake, or in Christs behalfe, that you will be reconciled vnto God, &c.

Heere now commeth in the ioyfull message and glad tidings of the gospel, which Saint Paule calleth *Sermonem reconciliationis*, The word of reconcilement. Wherein is to be explained vnto you in order, and distinctlie: First, what this reconcilement is, betweene whom it is, by whom it commeth, with all such thinges as well going before, as which follow after it. But first, for so much as the preaching of reconciliation, importeth a variance or division, betweene God and vs going before: let vs something intreat of the same, and put you in remembrance of that miserable thraldome, wherewith wee were once oppressed, liuing vnder ỹ grieuous wrath of God (which in my minde is much needful of Christian men thoghly

Variaunce betweene God and man, considered.

ly to bee considered) and compare the same to that estate, which we are now called vnto. For else how shall wee reioyce at Gods grace, if we feele not before his iudgement? Or what thanks can they giue for the guift, which neuer vnderstand what lack they had? what passeth he for heauen, which feeleth no hell? Or who careth for the Phisitian, but he that is sicke?

And though I know there be a good sort of godly mourning Soules in Sion, which lie groaning vnder the feare of Gods heauy indignation, and néede rather with boldnesse to bee refreshed, then with more feare to be deiected: yet notwithstanding, for so much as the greater sort commonly haue their cogitations otherwise occupied, some not touched with any sorrow, some not examining their consciences, nor féeling their wound, some not talking any hel, some not caring for any God; to helpe therefore such senceleſſe Soules, and to rouse them a little out of their careleſſe sleepe of security, lette vs enter into some consideration, of our damnable

Preaching of Gods feare necessary in these daies.

The miserable state of Man without Christ.

ble and curſed ſtate, wherin al we once did, and yet do ſtand by nature, al ſuch (I ſay) as are not yet reconciled in Chriſt. For what can be more grieuous and horrible then the Creature to bee ſundred, and parted from the grace and good will of his Creatour and Maker? to lacke his protection? to ſuſtaine his wrath? to be outlawed from our owne Countrey of Paradiſe, where we were firſt created? to be cut from him, without whom nothing can doe vs good, & wee good for nothing? For if all goodneſſe be in him, what can bee without him but that is euill? If life leaue vs, what remaineth but Death? If God forſake vs, what receiueth vs but the deuill, author of al miſchiefe, and fountaine of all calamity? Of whoſe miſerable dominion ouer vs, wee haue felt and taſted too much already.

Man in his moſt felicity in this world, is but a miſerable thing.

Now take a man in all his aboundance of Riches, Treaſures, and pleaſures, flouriſhing in his moſt felicity, bravery, & proſperity: let him be, if ye will, another Polycrates of this world what is he of himſelfe but a carraſſe, a caitife,

caitife, a Subiect of Sathan, a pray to death, reioycing and laughing in this world, but yet as one that laugheth in his dreame, and waketh in sorowe fraught ful of feares and cares of mind, blinde in Soule, not knowing to daie what will happen to morrow, voide of al inward rest and peace of conscience, mortall, mutable, miserable, wrapt in wretchednesse, prone to all wickednes, whose beginning is in trauaile, his standing vncertaine, his ende is corruption: briefly as one liuing in death, and dead being aliue. For how is he aliue that is dead to God? Let the dead (saith our Sauiour) go bury the dead. Mathew 7. speaking of them which liued, and yet to God were dead. And how can we be else but dead to GOD, except we be brought, and reconciled by Christe to God?

And yet for all this, such is our dulnesse, that either we feele not what it is to lacke the Lorde, or our wilfulnesse such, that we care not for that we lack. But howsoeuer it bee, that either wee will not, or cannot see, the end of all things

Man cast away from God.

thinges declareth, what a miserable thing it is, the creature is to be deuided from his Creatour. In whom as euery thing hath his being: So not to bee in him, is to bee indéede nothing: whom once we had, afterward lost him, and in losing him, haue lost with him all things. By creation first we had him, by transgression afterward we lost him and all through the means of our great γενάρχης Adam: who by his disobedient presumption brought this woefull diuision betwéene God and vs. Wherupon hath ensued all this ruful ruine of the whole creature and nature of man, being secluded from Gods fauour and protection, and giuen ouer to death, and to him that hath power of Death, that is, to Sathan, which euer since hath had dominion ouer vs.

Diuision betweene God and man by Adam the first man.

And thus may you sée (good Christian audience) the sorrowfull State and condition of mankinde, fallen from his originall felicitie, wherein he was first planted, not into a pecke of troubles, but into a Hell full of all miseries, into vtter desolation and destruction, death and

Originall sinne.

and damnation, and all thorough the transgression of one. Out of whose rot first springeth this publick infection of our nature, which we call originall sin, prone to al corruption, destitute of grace and righteousnesse, & voide of all goodnesse: which Original rancor hanging in our flesh, draweth vs from God and all goodnesse. Whereof S. Paul in his letter to the Romaines, complaineth thus, and saith: That he knoweth and feeleth that in him, that is to say, In his flesh there is no goodnesse dwelling, &c. And again, where he saith, I see another law in my members, rebelling against the law of my minde, captiuing me, &c. And this originall sin is called *Peccatum in nobis inhabitans.* Sin dwelling or lurking in vs. Whereby we haue to vnderstand, that beside our outward actions, which burst out into open sinne, there lurketh also inwardly in the bottome of our nature a priuy *Fomes*, a breeder of sinne, an originall infection, or (as we may call it) a priuy sparkle of the Serpentes seede, infecting our nature, and drawing vs

Romans. 7.

Romans, 7.

from all heauenly diſpoſition, to all earthly concupiſcence.

The Papiſts extenuate originall ſinne.

Originall ſin no ſmall matter in Gods ſight.

Which lurking infection in vs, although it ſeeme but a ſmall matter to many, and eſpecially to the Papiſtes, who vſe too much to extenuate it, and to make light thereof: yet wee muſt vnderſtand, that in Gods ſight it apeareth a mighty matter, paſſing al other ſins: who not onely loketh vppon our outward & manifeſt tranſgreſſions, which we daily commit againſt his Law, but alſo conſidereth the perſon eſpecially, & the crooked Nature inwardly infected within vs (out of which yſſue foorth theſe outwarde tranſgreſſions, and ſo puniſheth the ſame with no leſſe penalty, then the outward ſinnes againſt the Law committed.

Similitude.

Like as if a mightie Hunter chaſing the wilde Wolfe, and happening vpon the Wolues Denne, findeth there the young Wolfelinges, which as yet neuer did no rauen: yet becauſe of the ſame Nature lurking in them, he vſeth them no otherwiſe then he doth the olde: euen ſo let euery man repute himſelfe as touching his firſt birth,

birth, & outward man, as he originally descendeth of Adam, to bee execrable vnto God, and not onely his outward euill doings, but also his inward Nature, and very person before he begin to worke, to be odious vnto him.

Which beeing well expended and weighed in our minds, let vs then cast with our selues, in what a miserable perpleritie, & wretched case we sinfull creatures were, and yet are, so many, as bee not yet reconciled againe in christ. For what can be more miserable then man, to be vnder the heauy wrath and displeasure of his God (as I saide) the creature to be diuided frō his Creator, the pot or vessell to be displeasant, or in hatred with the Potter: for what are wee else, but as earthen pottes in the hands of our God, which formed & created vs?

Now, if variance and debate breede such dangers, and mischiefes amongst the Creatures themselues, whersoeuer it commeth: what is to be thought of that discord, which is betweene the silly creature, and the creator himself?

Variance a dangerous thing in all states, but betweene God & man most greeuous.

Discorde decayeth all things.

In a Common wealth wee see what a woful estate there is, where the prince with his nobles, or the nobles with the commons cannot agree. What a hell is in that house, where the husband and wife, liue together in continuall iarre? Or who can abide to liue in that City, where the Citizens thorough ciuill dissention, are dissevered in sides among themselues, one fighting against another? The consent of Musicke, may teach vs, what an amiable thing to nature it is, to tune in one agreement of concord, and how contrary to Nature discord soundeth. In the body both of Man and Beast, where the elementall qualities and humors do not concorde together in due proportion and conueniency, life there cannot consist. Briefly, if the wrath of a terrene king in this earth, be death (as the wise King speaketh in the Scripture:) what is it then to be vnder the wrath of the almighty, King of Kinges, and God of all Creatures?

Life stādeth in concord.

The wrath of God, and the wrath of a king compared.

And vnder this wrath of our Lorde and God, all wee mortall wretches for sinne

sin in vs (which God created not, but hateth in vs) were wofully wrapped (& as the scripture speaketh) *Eramus natura filij iræ*: we were by nature the children of wrath, &c. enemies to God, diuided & sundred from him, and so continued a long time, euer since this sinfull nature first tok place in vs. For sin by nature gendreth wrath, & prouoketh iudgement: Iudgement by iust ministreth death & damnation, which death entered the diuell, & with him, heapes of infinit miseries and calamities. And in this pickle lyeth man by nature, that is, al we that be Adams children. Let no man flatter himselfe, or think better of himselfe, that is, of his own originall nature, then is heere declared. Neither is heere declared any other thing, then the scripture it self concludeth, which concludeth vs altogether to be vnder sin. All our mouths are stopped, and we destitute of the glory of God, stãding all at his mercy and grace. Wee haue al gone astray (saith the Prophet *Esay*) euery man in his owne wicked way. Esai, 53. And are all vnprofitable ser-

Sinne the roote of all miserie belonging to man.

All thinges concluded vnder sinne.

Romans 3.

Luke 17. uants (saith Christ) yea, when we haue done the best we can. And if our best doings bee vnprofitable in the sight of God to saluation, where then shall our euill deeds become?

These premisses thus considered, and concluded by the Scriptures, as you haue heard: What shall we say (good Christian audience, and beloued brethren:) Shall wee now despaire, or is there no remedie, no hope nor helpe to be had? No truely, in our selues, in our selues (I say) none, none at all. For the iust iudgement of GOD must needes haue his course. Gods sentence once pronounced, must needs proceede. And as none of vs al was euer borne (Christ onely excepted) or is now liuing, that carrieth not the wound of originall sin about him: so is there none of vs all, that possibly in himselfe can auoide the sentence of Gods terrible iustice: But death and condemnation will needes proceede against vs, vnder which sentence and malediction wee all, euerie mothers son, as touching our selues, should haue perpetually continued, had not

Man by nature vnder malediction.

not a certaine deere good friend of ours, our singular good Lord & only patrone, a mighty Captaine stept in betweene, who to keepe off the blow from vs, bare the stroke of Gods heauy wrath on his backe, & so deliuered vs from death, being for vs slain himself, & thereby slew al enmity betweene God & vs, pacifying by the bloud of his crosse, al things both in heauen and earth, and so hath purchased this blessed, & happy reconciliation betweene his heauenly father, & vs earthly creatures. And as hee hath purchased it: so hath hee sent Tydings of the same heere by his Apostle S. Paule, & by al his other Apostles, al about, throughout the whole world, to euery creature, wherof Esay thus speaketh, marueling and reioycing at the cõming of these messengers. How faire (saith he) be the feet vpon the Mountaines, of him that bringeth tidings, & preacheth peace, bringeth tidinges of good things, and preacheth saluation, saying to Sion: Thy God shall raigne, &c. Esai. 52. Which prophecie you see heere verified by the preaching

How benediction and grace commeth in. Ephesi. 2. Colosi. 2.

The message of grace beginneth.

Esay 52.

of these Apostles: & not onely by them, but by other also, whom Christ our saiuour ceaseth not cõtinually from time to time, to stirre vp in his Church to be his Messengers, and Legates Apostolicall: who nowe comming to you also Londoners, as Saint Paule did to the Corinthians, with the same words do speak also to you saying: We pray you for Christs sake, that you will bee reconciled vnto God, &c.

Gods message to Londoners.

Whereby al mourning soules, where soeuer you are, or whatsoeuer you bee, that labour and be burdened, may note for your comforte, howe not onely the Lord offereth himselfe ready to bee reconciled, to you if you be willing: but also louingly, and most gently sendeth foorth his Seruants, to intreat you to be reconciled vnto him. As who would say: In God there is no let, but you may boldly come, and bee reconciled, whosoeuer desireth to be at peace with him: onely let there be no stay in you. Bee you diligent to bee reconciled, and you shall spéd: Come and you shall be receiued, holde out your hande to take

God offreth himselfe to be reconciled to vs.

what

what hee will giue, and you shall haue. What more can you desire? And yet moreouer to encourage you to come to him, not only he offreth himselfe ready at your sutes to bee entreated, but also sendeth abroade his Messengers to intreat you, to come and bee reconciled to him.

And further, least yee should thinke those messengers to come in their own name, & so regard them the lesse, marke what S. Paule addeth moreouer, how he not onely prayeth them, but also in a manner adiureth them. We pray you (saith he) *pro Christo*, for Christes sake, as though he would say: as you loue Christ, and will doe any thing for his cause, which hath so deerly bought you, we pray you, not for our selues, but in the name of him, that you wil be reconciled vnto God.

The Apostle aduerteth vs in Christes name to be reconciled.

And yet neither is this also inough, which notwithstanding is so much, as may make vs all to meruaile at his Mercies. But marke moreouer the speech of the holie Ghost, and consider the exceeding tenderneste of the vnspeakeable

God offreth seeketh, inuiteth, yea, prayeth vs himselfe to bee agreed with him.

speakable benignity of our God. Wee were the offenders, and hee the partie that was offended: We his creatures, and he our maker, we the first breakers from him, and yet al this notwithstanding, such is the passing, and more then fatherly riches of his grace, that he not onely offereth and sendeth vnto vs, yea adiureth vs in his owne sonnes name: but also, which is more then al that can be most, euen the same God praieth vs euen himselfe, euen vs I say, such misers and damnable wretches, that wee will come and be agréed with him: for so the tenour of our text in plain words purporteth, where he saith: Euen as God himselfe praying you by vs, we pray you for Christs sake, that you wil be reconciled vnto God. Héere is offending, and yet héere is praying, and praying againe. O gentlenesse! O kindnes! Man first began the diuision, and God beginneth first the reconciliation. God praieth, Christ praieth, & the Apostle praieth. Man offendeth, & hath forfaited his soule to the deuill, and yet is praied. He that should pray to be forgi-

uen,

uen, is praied to be content to bee forgiuen. What should we heere say or think (welbeloued Corinthians heer of London) but cry out with the Wordes of Nazianzene: τῶ τέχνῳ τῆς φιλαμθρωπίας: ὦ τῆς εὐκολίας τῶ συναλλάγματος: that is: O the readinesse of Gods gracious loue: O the easinesse of his exorable reconcilement, &c.

Nazianz. εἰς τὸ ἅγιον βαπτισμα.

Although it be not in my vtterance, nor in no mortall tong to expresse the fulnesse of these deepe and profound misteries of spirituall things: yet by that as I could declare somwhat you heard, and more may conceyue with your selues, first of the horrible wrath of God, and his district seuerity against sinne, with all such penalties, plagues, and punnishments, due for the same, declared vnto you. After that you haue heard againe of the singular aud superabundant greatnesse of his Fatherly tendernesse towarde vs, who so willingly, so kindly, not onely offereth his reconciliation, but also inuiteth vs, yea praieth vs to be reconciled to him.

Gods gracious tendernesse to vs considered.

Nowe, what this reconciliation is, and

and what great thinges come thereof, it followeth likewise to bee considered. Which albeit cannot so amplye bee described to you, as it is in it selfe, yet by similitudes & examples, partly it may be conceiued. For as we see in a worldly Gouernment, when any Subiect is vnder the indignation and displeasure of his prince, his state is miserable, his mind vnquiet, fraught full of feare and dreade, his heart out of comfort, in his life no safety, but he liuing like a dead man: Briefly, no calamity lacketh, where the wrath of a Prince hangeth. But if the Trespasse be pardoned, and displeasure remoued, then feare departeth, hope receiueth, comfort commeth, and life beginneth to loke vp. Euen so, or rather much more then so, it is betweene God and man. For so long as wee were vnder wrath, there was nothing in man but death, dread, damnation, hell, malediction, the tyranny of Sathan, vnquietnesse: in sum, all the miseries of hell were heaped vppon the poore soule of man. But after it pleased the goodnesse of our God, to turn from

Similitude.

vs

vs his wrath, and to receiue vs againe to fauour: Now all is turned, our feare to hope, death to life, damnation to saluation, hell to heauen, malediction to blesse, the power of Sathan dissolued, care to comfort, and in summe, all the felicities, so many as Paradice can hold, do now belong to man.

Gods reconciliation cause of all mans felicity.

But what shoulde I set foorth the high amplitude of this heauenly reconciliation of our Lord by earthly similitudes, which by no comparison of man can be expressed: for in mans agreemēt, though the Prince be reconciled neuer so well with the Subiect, yet it may happen that the agreement may breake off againe shortly after.

Againe, the reconcilement that is betweene man and man, is commonly but for that one trespasse, which bredde the variance: which beeing forgiuen, agreement commeth. So is it not betweene God and vs. Neyther is his reconciliation so variable or inconstant as altereth by dayes or times: but is the receiuing of mankinde, into the eternall fauour and mercy of GOD, euen

Reconciliation of God what it is.

Esay 54.

euen the same fauour which Esay the Prophet speaketh of in these wordes, saying. For a litle moment of time I haue left thee, but in great mercies I wil gather thee. In a moment of my indignatiō, I haue hid my face a while from thee, but in my euerlasting mercy I haue pitied thee, saith the Redeemer thy Lord. This reconciliation nowe to bee defined, is the receiuing againe of man unto the perpetual fauor of God, purchased by Christ to al them, that by faith and repentance come vnto him. Which eternall fauour of God, as we shewed before to be freely offered vnto vs: so now remaineth further to be explained, what fauour this is, how it is perpetual, by what cause it cōmeth, and to whom it belongeth. Touching the first, to declare what fauour this is, whereunto we are receiued, here is to bee vnderstoode by the meaning of S. Paule, this fauour to be that which is contrary to the wrath and malediction which went before for Sinne. For as that malediction did threaten vnto vs eternall reiection, vnder which wee were

Reconciliation defined

The fauour of GOD, what it is & howe it is perpetuall.

were & should perpetually haue continued, had it not been stopped: so is this reconcilement a receiuing againe into eternall acceptation, which perpetually doth and shal continue for Christs sake, to all faithfull beleeuers in him. And this fauor I call perpetuall in respect of time: for that God promiseth neuer to remember, nor to impute our sins any more for Christes sake. And heereof springeth the Fountaine of perpetuall remission, promised in the xiij. Chapter of the Prophet Zachary, where hee saith. In that day shall be open to the house of Dauid, and to the dwellers of Ierusalem, a Fountaine to the clensing away of Sinne, *& menstrui, &c.* Ieremy 31. Zachary. 13

Where note, how the Prophet saith: In that day, &c. assigning not diuerse and sundrie dayes, when Christes bodye shoulde bee offered for Sinne: but signifieng, that one day shoulde come, when that Lambe and Sacrifice, which was slaine from the beginning of the world, in Gods determination, and afterwarde was offered actually once, and no more, should

Christs body once offred for sin, & no more.

should suffice to purge the Sinnes and filthinesse of all the dwellers in Jerusalem, that is, of all such as retaine to him by Faith. And thus haue you the cause of remission of sinnes, to be onely the Sacrifice of Christes body offered vp to GOD, not euery day, but in one appointed day, which wee call Good-Friday: for the which Sacrifice sake, God hath assured his promise to al and singular personnes, that shall come or seeke to his sonne by faith, to giue them free forgiuenesse, & neuer to remember, nor impute their Sinnes to them any more.

Difference betweene the Popes doctrine & the scripture

And heerein standeth the difference betwen the Popes doctrine and ours. For hee holdeth that the Sacrifice of Christes bodie, not one day, but euery day is to be offered for sinne. Contrarie, wee with the Scriptures affirme, Remission of Sinnes to bee the effect onely of one cause, that is, of Christes bloud our Sauiour, sacrificed once on Goodfriday vppon the Crosse (and neuer else) to take away all malediction of Sinne for euer, as wel for them that were

were before his Passion, as them that should follow after. And that is it that the Scripture saith: The Lamb to be slain frō the beginning of the world, (and so is hee slaine to the latter end:) meaning thereby the vertue and power of that sacrifice to extend vniuersally to all times, to all men, and to all kinde of sins, from the beginning to the ende of the world for euer: So that on Christs part, the cause onely which worketh reconciliation and remission of sinnes, is his onely death and bloodshedding once sacrificed actually (and neuer else) vpon God-friday. On our partes the cause onely that worketh this reconciliation and remission, and is of vs required, is not to offer vppe this body againe for a dailie sacrifice to God: but onely to beleeue faithfully and obediently vppon him that was sacrificed for vs, and so by faith to apply the merites of his passion to vs. And to this faith God hath promised perpetuall Remission of our sins, according to the manifest Testimony of the Scripture, where it is in the Acts of the Apostles thus expressed:

The Lamb slaine from the beginning, what it meaneth.

The cause of remissiō of sinnes on Christs part.

The cause of remission of sinnes on mans part.

That to him all the Prophetes beare witnesse, all men to receiue remission of sinnes by him, whosoeuer belieue in his name. Againe, Actes 16. Belieue in the Lord Iesus and thou shalt be saued, and thy whole house. Peter and Paule say not: Offer Christes body for a daily sacrifice to God: but only belieue in him, and thou shalt be saued. And thus much hetherto concerning reconciliation, what it is, how it is perpetuall, what is the onely cause thereof, and to whom it belongeth: whereof more shall be said (Christ willing) anone.

God's reconciliation includeth not only remission of our sins, but also acceptation of the person of man.

Now as touching this reconciliation and fauour of God aforesaide, as it reacheth to the free remission of all men and to all times, as well before as after: so moreouer this is to bee added, and worthy to be noted, that not onely it reacheth to our sinnes, but ertendeth to the acceptation of the Nature and Person also of Man: so that through this reconcilement, not onely our sins are done away: but also the person of Man, which before was execrable vn-

to

to GOD, is now accepted, which before was odious, is now beloued, which before was vnpure & vncleane, is now purified, regenerated, and changed as into another person, and as yee would say, made a new man in the sight of God: not because the new life of a Man maketh the Man new in Gods sight: but because the Man beeing first made newe, and regenerated by reconciliation, bringeth forth afterward a new life.

And here commeth in that which we call regeneration, or new birth, not in being altered into any new bodily substance from that we were, but in being turned by reconciliation into a newe state of fauor and grace, as who before were dead to god, damnable creatures, and children of wrath: but now are accepted, purged, and iustified from the malediction aswell of originall sinne as actuall: which before times were separated from God, but now restored againe to grace and fauour, euen the same fauour of God, wherein Adam stood before his fall in Paradise.

Man restored to the same fauour of God, which Adã had before his fall in paradice.

Of this regeneration we read in many places of the Scripture, which giue vs to vnderſtand this our new regenerate birth to be referred, not ſo much to the outward Acts of life, as chiefely to the perſon and nature of Man, altered and changed into a new ſtate of grace and fauour with God by ſpirituall reconciliation: yea, before he beginne to worke any good action. Whereupon afterward follow the fruites of new life, which we call good workes, and are called good, not ſo much for the worthines of the action done, as for the worthines of the perſon, the doer thereof, which is a faithfull Chriſtian reconciled in chriſt to God. And therefore take good works their goodneſſe, being not onely accepted for good, but alſo imputed in Scripture ſometimes to Merite: as where Chriſt our Sauiour ſaith: I was hungry and ye fedde me, I was in Priſon, and ye viſited mee: Come therefore and poſſeſſe the Kingdome. Math. 25 Not that the valew of the worke deſerueth that imputation, but that the worke is ſo imputed for the faith of the per-

person: for else let an Infidell doe the same, or more to, and all is sinne that he doth. But let the Christian do, be ỹ thing neuer so simple, if it be good it is accepted, and if it be otherwise, yet is it remitted, so that in a briefe summe, the order of all this thus standeth: First, commeth Christ crucified, and offered for vs: with him commeth Faith apprehending him: with Faith ensueth reconciliation or iustification, through the promise: whereby man being reconciled vnto God (which before was reiected) is made now a new creature, because he is set now in a new stocke: and this is called regeneration. After regeneration of the person (which is accepted for his faith) followeth then the fruites of new obedience, which be accepted for the faithfull person: but because our new obedience is alwaies, and in all men imperfect, and falleth many times into disobedience through frailty of flesh, for a remedy thereof followeth remission of sins. And thus haue you the golden Chaine of our saluation: First, beginning with Christ:

Christ.
Faith.
Reconciliation, or Iustification.
Regeneration.
Newe obedience.
Acceptation of good workes.
Remission of sinnes.

2. 3. then commeth Faith: then followeth
4 Reconciliation or Iustification: with
5 it commeth Regeneration: after which
ensueth new Obedience, or Mortifica-
tion, with acception of good Workes:
6 Last of all commeth Remission of sins,
and maketh all sure.

Touching which remission of sins, here is further to be noted: first, ỳ this remission is not onely of such sins as go before Baptisme or regeneration, but also of all such which a Man repenteth him of with faith, from the beginning till the end of this life. Secondly, is to be vnderstood, that this remission is not onely for all actuall sinnes which Man committeth, but also for originall sinne which nature bringeth. Thirdly, neither must we thinke this remission of ỳ new Testament to be like to the remission of sinnes practised in the old Law, which stood by sacrifices. Wherin this difference there is: first, that that Remission which was by sacrifices, serued not for all sins, nor for such as were to come, but onely for such sins as were before the sacrifice: so that whensoeuer

any

any new sin followed, new Sacrifices were required. Secondly, that remission stood onely for actuall sin, and not for originall. Thirdly, in that Legall or temporall remission is moreouer to bee noted, that sacrifice for sinne was then but a thing typicall, so that albeit the crime for which the sacrifice was offred was done away, yet the person notwithstanding remaind stil vnder death and the penalty of Originall sinne pronounced against Adam, and all his posterity. Briefly in one word to conclude betweene this Remission of the Newe testament, and that of the old, so much difference there is, as is betweene temporall things and eternall. Of which difference let vs heare what the Prophet Ieremy teacheth vs, saying: Beholde, the day shall come, saith the Lord, that I shall make a New Couenaunt with the House of Israell, and the house of Iuda, not after the Couenaunt which I made with their Fathers, when I brought them out of Egipt with strong hand, & they transgressed my couenant, but this shall be

Difference between remission of sinnes in the new Testament and in the old.

Ieremy. 31.

the Couenaunt that I will make with the house of Israell: After those daies saith the Lord, I will giue my Lavve within them, and in their heart I will write it, and I will be their God, and they my people, &c. For I will haue mercy of their iniquities, & their sins I will neuer more remember. Ier. 31.

By these wordes of the Prophet, if they be well marked, we haue to learn a manifest difference betweene the old Couenant and the new: and what the grace of the Newe Testament, especially concerning remission of sins, which he saith shall neuer more be remembered, meaning that the day should come when God will set such a Sacrifice for sinne, which shall giue a perpetuall remedy for euer: so that although sinne shal need daily to be helped, yet no more sacrifices should neede, but that one should serue & suffice for euer. Wherby we see remission of sins to stand otherwise now then it did then. For in the old Law although sins were purged after a sort, by sacrifices & blod of beasts: yet that remission lasted not for euer,

but

but for certaine times, so that new sins euer required new Sacrifices.

Wherein appeareth the pernitious abuse of the daily sacrifice of ỳ Popes Masse, most false and contrary to all Scripture, vtterly subuerting the truth of Gods couenant and testament. For if sinne should neede daily purgation by daily sacrificing, as it did before, what difference then make we betweene the new Testament & the old, betweene the Christians and the Iewes? Or if Christes body once sacrificed for sinne, cánot serue, except it be daily sacrificed for purgation thereof, where is then this euer lasting reconciliation taught by the Apostles? Or where is this neuer remembring of our sinnes any more, promised by the Prophetes? Howe is that Wound cured for euer, which euery day needeth a newe Plaster? Briefely, howe hath hee made them perfect with one Oblation for euer which be sanctified, if Christ once offered, suffice not, but euery day must be offered afresh? What perfection is in that which euery day is new to begin?

The sacrifice of the Popish Masse consumed.

gin? If sinne (malediction I meane) be not once taken away for euer, how them hath Christ made vs perfect for euer? Heb. 10. or how hath hee found out eternall redemption by once offering himselfe for vs? Heb. 9. For what is eternall redemption els, but eternall remission of sinnes? Now, where Remission of sins is, and the same remission eternall, what needeth any more hostes or Oblations for sin? As the Apostle plainely testifieth, saying: *Vbi peccatorum est remissio, iam non est amplius oblatio pro peccato. i.* Where remission of sins is, there is no more Oblation for sinne, &c.

Let vs reason now then with these sacrificing Priestes of the Popes law, after their owne distinctions. A continuall or daily sacrifice say they, must euer remaine in the Church. For what purpose I aske? For remission of sins say they. So had the Iewes in the olde Law continuall & daily sacrifices for remission of sin remaining amongest thē also. What difference is now betweēn the new Testament and the old, if the dan-

danger of sin remaine in both Testaments alike, to be done away by continuall reiteration of Sacrifices? Or if there must nedes be a difference, let thē shew what difference it is, or wherein it consisteth els but only in the cause of remission: which in the new testament standeth one for euer, in the old Testament it is daily repeated by renewing of sacrifices. Of which cause ỳ Apostle to the Heb. speaking of Christ crucified and consummated, addeth moreouer and saith: *factus omnibus obtemperātibus sibi, causa æternæ salutis, &c. i.* was made to all which obey him, the cause of eternall saluation. By the which words we are taught the cause of remission of sins to be the onely body of Christ offered for vs, and the same body to be offered once, and neuer more, as in the same Epistle followeth in these words declared: *Nunc autem semel in fine temporum ad consummationem, &c.* Now hath he once appeared in this latter consummation of the Worlde, to the destruction of sin by his owne Oblation, &c Heb. 9. Whereby we haue to note, that as the once

The cause of doing away sin discussed.

once appearing of Christ is the onely cause of destruction of sinne, and remission not to bee sought at any other cause but that alone: so is their Doctrine vaine, which require any more appearinges of Christ to remit sinne, then onely the same. And thus appeareth the true difference betweene remission in the olde Law, and in the new: whereof the one which stood by renewing of Sacrifices was temporall, the other is perfect and perpetuall, perfect I meane as touching the cause of putting away sin, which once done standeth for euer.

Distinction of the Papists.

But heere come they with a blinde distinction of (bloudy and vnbloudy) and say, that in the Iewes Law they offered the blod of Goats and Calues, and of other diuers sortes of Beastes: but in the new Lawe they offer continually one sacrifice and no moe, which is the bodie of Christ, and that after an vnbloudy sort. Whereunto I answer: first if they haue the body of Christ, let them offer it. But they which read the scriptures do see and know that christs

body

body is not heere to be offered: Unlesse they meane the members of his mysticall bodie heere in earth, which they sacrifice euery day with such store of blood as is pittiful to see: but else the true body of Christ in deede, the Scripture placeth to be in heauen, & not in earth. Once it was in the hands of Sinners, and was offered of them, but now hee is out of their hands, and past al mens reach to be offered any more. Wherefore, where they say, they offer the body of Christ, that is but a phantasie. For as the presence of the body heere ceaseth, so ceaseth the offering thereof also.

How the Papists doe Sacrifice Christs body euery day with bloud.

Now, although his bodily presence were here, yet is he not to be offered to appease Gods wrath for sin any more. For first, none can offer the bodie of Christ for sin to his father, but himself: because in the new Testament to offer for sin, requireth a Priest which is immaculate, vnpolluted, and segregated from sinners, as we read, Heb. 7. *Talis enim docebat vt nobis esse pontifex sanctus, innocens, &c.* i. For so it behoued, that

our

our Bishop for vs should be holy, Innocent. And againe: *Sermo autem iurisiurandi, qui post legem est. &c.* that is: But the word of the oth which followeth after the olde Lawe, appointed his Son to be our perfect Priest for euer. Secondly, by the tipes of the olde Law Christ cannot be offered for sinne but it must bee without the Tentes by the Law, or else his sacrifice cannot answere to the Law. Thirdly, whensoeuer Christ is offered for the pacifying of Gods wrath for sinne, it must be vpon the Crosse. For so we read. Colos. 1 Pacifying all thinges by the bleud of his Crosse, all thinges both in heauen and in earth. Fourthly, it must be also with blood, for by the Scripture, Without effusion of bloud, there is no remission. Fiftly, where they say, they offer no moe Sacrifices but one, which is ỹ body of Christ: that is not enough, for asmuch as the Scripture requireth not onely the hoast to bee one, but the time also to be one. For probatiõ whereof we haue the plaine words of Scripture, where the Apostle speaketh of offering

One Oblation, & one time of offering for sinne in the new Testament.

fering for the sinnes of the people: For that (saith he) he hath done once, offering himselfe, &c. Also Chapter. 9. where the same Apostle comparing Christ entering with his sacrifice, with the high Priest in the old Law, entring into the secret Tabernacle once a yeare, at last concludeth and saith: *Sic et christus semel oblatus est ad multorum tollenda peccata.* So also Christ (saith he) was once offered for the doing away the sins of many &c. Againe, in the same Chap. excluding all offerings of Christ sauing one, he saith: Not that he shold offer himselfe at times as the high Priest did: but once for the doing away of sin hee appeareth by his owne Oblation, Heb. 9. Sirtly, where they pretend to offer the body of Christ dayly: I aske, to whom? They will say to the Father. Wherefore? To pacify his iudgment for sinne. Whereunto I answer with the Gospell: that needeth not, for so much as the Gospell witnesseth, That the Father now iudgeth no man any more, but giueth all iudgement to his crucified Christ. Iohn 5.

Item,

Item, Hath giuen vnto him power of all flesh. Iohn 17. Item, Hath giuen to him all power both in heauen and earth. Math. vlt. Item, christ now draweth all things to him selfe. Iohn 12. Item, Hee hath appointed him Iudge both of the quick and of the dead. Act. 10. Now if they say, they offer Christes body to Christ himselfe for remission of sin, that is absurd and vaine.

And thus much I thought necessary, hauing here to entreat of reconciliation, to speak against the sacrifice of the Masse, forsomuch as these two cannot consist together, but one must néds destroy the other. For if reconciliation of Gods fauor purchased by Christ once for vs to be perfect & perpetuall, thē this daily sacrificing for sin, is superfluous. And if the same must néds be continued in the church as a necessary remedy for appeasing Gods wrath, and for expiation of sin from time to time, then must the sacrifice of Christs priest-hood be vnperfect, beeing of no more power to reconcile vs vnto GOD, then the yearely

Reconciliation, and the daily sacrifice of the Masse cannot stand together.

yearly and daily sacrifice of the Iewes, which euer required new Sacrifices to be done for sin. And where is then the killing of Gods wrath by the bloud of Christ, spoken of? Colos. 1. Where is the pacifying of all thinges, both in heauen and earth? Where is the difference betweene the old couenant and the new? Or where is the neuer remembring of our sinnes any more? Where be then the goodly feete vpon the mountaines, of them that bring vs message of peace, of good tidings, and of saluation? Esay 52. Where is the day, or what day of Christ was it, which Abraham saw and reioyced (or where is the one oblation, and that once offered, which bringeth eternall redemption? Heb. 9. 10. Where is then captiuity led away captiue? Eph. 4. Where is the breaking of the Serpentes head? The ouerthrow of Death? The victory of Hell? The hanging vp of the hand writing? Where is the vaile broken, which separated vs from God? the euerlasting Arch vpon the heades of them that be in Sion? Or the confident dwelling of

Gen. 3.

Esay 55.

them in Ieruſalem, promiſed in Ier. 23 Ezech. 14. Zacha. 14. or where is the eternall righteouſneſſe, brought in by the Prophet Daniell, Chap. 9. if this reconciliation be not eternall?

Daily ſacrifice in the new Teſtament for ſin diſſolueth the harmony of the whole Scripture.

Briefly, to bring in any other ſacrifices for ſin, but onely the oblation of Chriſts blod, and that once offered, taketh away the glad meſſage, & power of the Goſpell, caſteth mens minds into a doubtfull wauering of their ſaluation, and finally, diſſolueth the whole harmony of the ſcriptures, both Prophetical and Apoſtolical. For if the Prophetical Lambe in the olde Law, once ſlaine on the 14. day of the firſt month, & his blod ſprinkled, loſed the whole congregation out of the thraldome of Egipt, ſo that they were neuer brought into the ſame againe: So the blod of Chriſts croſſe (to ſpeake with the words of Paule) once offered likewiſe on the 14. day of the ſaide firſt month, diſchargeth his whole vniuerſall Church, out of the bands of Hell, & the Deuill, and that perpetually, neuer to be reduced thether againe. And yet

Exod. 12.

not-

notwithstanding, the Israelites being brought out of Egipt when they sinned against God, were punished in the desart, and yet the promise of the plentifull Land neuertheleſſe, ſtill went forward: euen ſo, the elect members of Christs church after their deliuerance, when they ſin against God, by fragility of weake daies, their ſins be punniſhed with temporall ſcourges in this world, but yet the truth of Gods euerlaſting fauour ſtandeth for euer, to all them that repent by Faith.

As touching therefore the daily ſacrificing of Chriſtes bodie, as I proued before, ſo I repeate againe, and in one worde conclude, that no Sacrifice of Chriſtes body can ſerue for ſinne, but where Chriſt himſelfe is the Prieſt. Neither doth the Scripture admit any Sacrifice propitiatory for ſinne, but where blood is, and where the ſuffering goeth withall, and where the hoaſt is conſumed without the tents by the fire of Gods iudgement.

The Scripture admitteth no ſacrifice for ſinne, but where chriſt is the offerer, where bloud is, & where the hoaſt is cõſumed without the Tents

These thinges thus diſcourſed, and proued by the Scriptures, to proceede

now in our text, ſeeing almighty God ſo gently offereth vnto vs (as ye haue heard good audience) let vs take that he giueth: ſeeing he calleth ſo graciouſly, let vs come to him: yea, ſeeing he prayeth ſo entirely, let vs grant his requeſt: and ſeeing ſo fatherly he ſpreadeth to vs the armes of his reconciliation, let vs with the loſt ſon returne home againe to our father: briefly, ſeeing on his part there is nothing lacking that wee can deſire, let vs now for our parts, do that he deſireth of vs. What is that? *Vt reconciliemini Deo*, That ye will for your parts be reconciled vnto God. How ſhould we be reconciled vnto God? Come to Chriſt, ſubmit your ſelues, and beleeue in him with a true faith, & thus you are reconciled to the Father. For ſo we read: If any man ſerue me, him will my Father honour. And if ye haue not found this Son, ſeeke for him by repentence. Seeke (ſaith he) and ye ſhall find. Repentance ſeeketh, Faith findeth, and if ye haue found him, hold him. And how ſhould we hold him? Obey him, ſo yee ſhall hold him, for

Iohn 12. Repentance ſeeketh Chriſt, faith findeth, obedience holdeth.

Faith

Faith requireth obedience. Of this obedience we read. Heb 5. He is made to all men that obey him, cause of eternall saluation. By him God is reconciled to vs, though wee offended. Now being reconciled, let vs obey, and offend no more, least his wrath againe be kindled against vs.

What shall we say then? May wee lose againe this reconciliation? And how standeth this the fauour of God perpetuall, which I spake of before, if it may be lost? Truth is, the fauour of God is perpetual to them, whom he receiueth to reconciliation: and yet albeit this fauour be perpetuall, we must not think therefore, that God ceaseth now to be angry with sin, and that we may liue now as we list. For these thinges saith S. Paule, commeth the anger of God vpon the children of disobedience. Ephe. 5. And yet neither againe must we make such a fickle and vnstable thing of this reconciliation of GOD, as though whosoeuer sinneth, by and by were cancelled out of the Booke of Gods reconcilement. For

A question: Whether mans reconciliation with God may be lost or not.

who should then be elect be saued, which fall sometimes as the reprobate do, and are not forsaken? Whom the Lord loueth (saith the scripture) he loueth to the end: and whom he receiueth, likewise he receiueth to the end. Or where were then the remission of sins, perpetually promised to the reconciled, if frailty of sinning do breake the league of reconciliation? Sinne (saieth Saint Paule) shall not preuaile ouer you. Rom. 6. Also S. Iohn saith: And if you do sin, yet yee haue an aduocate with the Father, and he is the propitiation for all our sins, 1. Iohn. 2.

Answere by a distinction

Here therefore we must make a distinction of sinners. Of whom some be repentaunt and vprising sinners, some be vnrepentant. The repentant sinner I call him, who when he slideth, doth it with a repugnaunce of will going before, and with a repentance of heart following after. The vnpenitent sinner, as he maketh no resistance before sinne, so is he touched with no remorse after following, but taketh a delight in that wherof he should lament. The penitent

Difference betweene the penitent and vnpenitent.

nitent sinner sayth, I haue sinned, but by Gods grace I will amend, & commit no more: The other saith, I haue sinned, I do sinne, and I will sin, whosoeuer saith nay. The voice of the one is: That good that I would do, that I doe not, the voice of the other is: The euill that I would not, that doe I performe. In the flesh of the one sin dwelleth, which S. Paul calleth *Peccatum inhabitans*: but in the hart of the other, sinne raigneth, and beareth the whole rule. Rom. 7.

The difference of these two sinnes considered, I answer now to the doubt, making this distinction also of reconciliation, that as there be two sortes of iustification; one before God, another before man: so bee there two sortes of reconciliation; the one is effectual with God, which S. Paul calleth *secundum propositum*: the other is apparent onely before man. Now then as touching the repentaunt Sinner, I say, that Sinne in him absolutely breaketh not reconciliation betweene GOD and man. For els where were remission of

sins left to the Church, for a remedy to keepe this attonement perpetuall, if sin did breake reconciliation: He that by vehemence of temptation, and infirmitie of the flesh is fallen, or rather cast downe willing to doe better, but not able to do what hee would, the infirmitie of this christian penitent obtaineth remission, breaketh not reconciliation, neyther loseth grace, but rather doth illustrate grace, as Christ himselfe resoluing this question, answereth to Saint Paule: My grace (saith he) is inough for thee, for in thy infirmity, my power is more declared, &c. 2. Cor. 12. And again the Apostle saith: Where sinne aboundeth, there superaboundeth grace. Rom. 5. Meaning that sin, which is ioyned with repentance. But contrariwise, they which presumptuously, and obstinately without remorse, or regard of him whom they offend, take a pleasure, and make a custome of sinne, and haue not (to vse Saint Paules words) sin dwelling in them, but they rather dwell in sinne, and not onely doe not resist the temptations of Sathan, but rather

rather are tempters, & sathans to other to follow their sinnefull appetite: To such wilfull men, whom I account no men, but rather monsters of men, I say not that they in this doing, doe lose the reconcilement of God, which they had: but that they never had this effectuall reconcilement with God, to lose, nor never shal, unlesse they through earnest repentance, seeke to the Sonne of God by faith, for the remission of their sins, and bee truely reconciled unto God by faithfull obedience.

Sin absolutly doth not breake reconciliation

By this ye see, that such as be Sinners, not wilfull, but penitent sinners, though by infirmity they sinne, yet do they not lose the gift of reconciliation. And why? For although they fall, yet they fall not under the Law, but under Grace, that is to say, though the office of the law is naturallie to work wrath, yet forsomuch as the person of the sinner is not under the Law, therefore is he not under wrath, but in stead of wrath standeth reconciliation, in stead of the Law, raigneth grace.

Rom. 6.

Seeing therefore such a louing

(louing

Reconciliamini Deo.

(louing Brethren) is made betweene God and you, through the meditation of Christs Crosse, be ye now reconciled vnto God, as he is to you. And as ye see his fatherly kindnesse in offring his reconciliation, you being in al ỹ blame: do you likewise exprelle the like gentlenesse in reconciling your selues for his sake, neighbour to neighbour, one toward another. Let all bitternesse and wrath be far from you, and let not the sun go downe vpon your anger. When ye were offenders to GOD, what he hath done, and doth, ye see. So if your neighbours, equals, or inferiours haue offended you, or you them: Stand not so much in your reputation to disdaine to abase your selues, but either come, or send forth your Messengers of peace, not onely to bid him good morrow, or good euen, but thus say: Neighbour, I haue offended you, and you me. Come therefore, let vs be reconciled, and liue in loue and charity, like Brethren in Christ, as Christ hath reconciled vs both vnto his Father.

Vt diligatis inuicem.

Reconciliation betweene man and man necessary.

And thus as ye see God hath giuen his

his owne Sonne to death, to reconcile you vnto him: let it not be greeuous to you, to giue, and forgiue small matters to your Neighbour, to nourish amitie and agreement, betweene him and you, without which agreement, I see not how mans life can consist. First, for so much as in this fragility of Mans nature, it cannot be auoided, but where societie is, offences will either be giuen, or taken: some cause of grudge and variaunce will rise betweene man and man, man and wife, friend and friend, yea, brother and brother, that shall set them asunder.

Sowers of dissention the deuils messengers.

Then besides this, commeth in such a multitude of makebates, of flatterers whisperers, clawbackes, backebiters, Malecariers, Sicophants, and slandering tongs, sent out of Sathans Messengers, to cary and recarry misreports and false lies, to sow the seed of dissention, betwixt one another, so that they take away reconciliation, and it shall not be for any to liue togither, one with another in this world.

Some there bee which vse to giue light

Three sorts of Mento blame in a common wealth.

Light credit of false tales

Light believing the first tale, not hearing the second.

light eare to such whisperers & flatterers, & these are much to blame. Others there be vs light of credite, that whatsoeuer they heare talde, ỹ they believe; & so believe the first tale, that they will not believe the second, & these one-eared men be worse then the first, worthy to have but one eare on their head, which will not hear with both. But the third sort is worst of all, who being inflamed by sinister reports, after they have once conceived an inward grudge, against their neighbor, are so stiffe, so warward, and so scabbed, that hardly or neuer they wil be reconciled after. Such stomacks, and vnsociable natures, which neither live here like Aungels, nor yet remember themselues to be but men amongst men, are to be sent *Ad Rempublicam Platonis*, or to *M. Mores, Vtopia*, either there to live with themselues, or else where none may live to offend them. With what measure yee meat to other, the same shalbe met againe to you, saith the voice of iustice. But here speaketh the voice of mercy, & desireth you, that as God hath measurd

Luke 6.

vnto

vnto you, so ye will measure to other. He is reconciled as you see vnto you, be you reconciled now one to another. And if his reconcilement be eternall, and in great matters, and for great offences, little can ye do, if in little trifles one of you will not beare with another.

But peraduenture some will Obiect and say: Sir, you preach much of reconciliation and agreement, to bee betweene God and vs, and that he hath receiued vs to his perpetuall loue and fauour; But what reconciliation this is you speake of, I cannot tell: This I know, that I find heere miserie and sorrow enough, I sweat, I trauaile, I carke and care. Of the sower Bread of heauinesse, & bitter drinke of aduersity I lacke no store, to moiled in troubles, pinched with pouerty, afflicted in conscience, burdened with sins, vexed with temptations, Sathan assaulteth me, hel feareth me, Gods iudgments accuseth me, sicknesse oppresseth me, and at last death consumeth me to dust & nothing: & where then is this fauour, and loue of God toward me, when I feele nothing here

Obiection.

The manifold miseries of this life.

Answere to the obiection.

Two remedies against weak faith, and discomforte of weak consciences.

The first remedy.

Exhortation to Preachers, to preach forth the glad message of the Gospel.

here but the wrath of God vpon me? To answer hereunto, I grant (welbeloued) that this is a sore Obiection indeede to flesh and bloud, being not yet perfectly instructed in the knowledge, and consideration of Christes Kingdome. Wherein you haue need of two manner of helpes: whereof the one is in your Preachers, the other is in your selues. First, and especially your preachers had neede here to help, in setting forth the promises, and glory of christes kingdome, whereby your eares may be established in the Faith of his word, and assured in hope of things to come. For else great and manifolde bee the causes of discomforte daily rising, enough to beate downe a Mans heart from hope of heauenlie thinges: *Et sensus contrariorum* (ye know) *fortis est, & caro in nobis infirma*, the sense of contrary thinges is strong in this world, & flesh in vs is feeble. Besides this, the Deuill ceaseth not, Hell gapeth, death rageth, Conscience accuseth, the Law threatneth, GODS Justice terrifieth, his punishmentes and Roddes

walke

walke still from one to another: euery day lightly bringeth some example, some spectacle or other, of Gods terrible iudgementes before our faces. Heere now the heaete of Man lyeth in great perplexity, comfortlesse, and distressed on euery side, scarce able to take any breath of comfort, nor knowing welneer whether to turn him, vnlesse you which bee Preachers, and Spirituall Phisitians of the Soule, minister to the weake conscience of Man some comfortatiue, or some Cordiall restoratiue, out of Gods mightie promises, and heauenly message of Christs holie Gospell. Helpe therefore I beseech you, in opening to the people the promises of grace, the worde of life, the glorious Treasures and aboundant Riches, not of this present world heere, but layed vp for vs hereafter in Christ to come: so that the faith of the people being grounded vpon the sure Rocke of Gods word and promises, may stand firme and vnmoueable, against all blastes of worldly temptations, waiting with hope for thinges,

not

not here ſeene, but onely hoped for, and ſhall be ſeene hereafter. And thus much for the miniſters of Chriſts Goſpell.

The ſecond remedy.

Againe, for you that be the hearers, it is alſo your part, no leſſe to giue diligent hearing vnto your preachers, and hearken to the word of God, whereby you may learne to know the difference betweene things here preſent, & things to come: Betweene this world which heere ſtandeth, and the World which hereafter followeth: Betweene the kingdome of this world, and the kingdome of Chriſt. Many there be which beholding the courſe of thinges here preſent, and ſetting all their delight and ſtudy therein, haue their eies fixed vpon nothing elſe, being either ſo blind that they ſee not, or elſe ſo wilfull, that they paſſe not for thinges that be to come, but ſay either with the foliſh Atheiſt in the Pſalme, *non eſt Deus*: or els with the fleſhly Epicure, ſay as they were wont in the time of Nazianzene: ἐμοὶ δὸς τὸ παρὸν, θεῷ τὸ μέλλον. i. Giue me that is here preſent, and let GOD alone with that is to come, &c. Theſe wretched

Admonitiõ to Atheiſtes & Epicures. *Nazianzen. in orat. de baptiſmo.*

wretched persons are both deceiued.

But they that bee true Christians, and haue regarde to their soules, must learne by their Preachers, and vnderstand by the Scriptures, that besides this Life, besides this World, this Kingdome, these things heere present, there be other thinges, and much greater things: another life, another kingdome, another world to bee looked for. Which two worlds or kingdomes, as they are contrary in effect & working, so the times of them must be distincted. For as the Law hath his time, so hath grace his time also: as death hath his time to raigne heere, so hath Life his time to raigne likewise: and as wrath hath his working, yet a while, so reconciliation shall haue his time to worke hereafter: so that in this world remaineth troubles, vexations, toyle, labour, miserie, calamity, afflictions inward, afflictions outward, the body subiect to sicknesse, the soule to temptations, the flesh to death, the Lawe yet standing in his force, the same penaltie of sin pronounced against Adam, still

Distinction necessary to bee considered betweene this present worlde, and the world come.

still taketh hold vpon vs. Briefly, the nature of euery thing in the same order, & vnder the same malediction, wherein Adam left it, still continueth, and shall continue touching this outward body, so long as our olde Adam lineth: looke for none other in this world, so perswading your selues, that as there hath vn none heertofore, so is there none of you all heere present, but away he shall, die he shall, and shall taste corruption.

Man is both vnder death and vnder life, vnder wrath, and vnder grace

And yet all this notwithstanding, the Christian man, albeit his case in this bodie bee miserable, vnder wrath and punnishment, death and malediction, yet is it true, that as hee is vnder death, so is he also vnder life: as he is vnder wrath, so is he also vnder reconciliation: both vnder the law, and vnder grace; vnder miserie, and yet in felicitie. And this distinction ofttimes is good for euery Christian man to consider, which distinction is this: The wrath of God for sin toward his elect, continueth but a time, his fauour and reconciliation remaineth for euer, his punnishments heere bee temporall, his

Time of punishment lasteth to the ende of this life, promises belong to the life to come.

promises

promises be eternall. Ouer night commeth mourning, but in the morning, mirth: Our going out is with teares, But our returne againe into Sion, is with euerlasting ioy vpon our heades. Esay. 35. Sinne heere raigneth, conscience accuseth, the Lawe condemneth, Death executeth, the Deuill rageth. Thus the state of man heere is miserable, but the time of this miserie lasteth not, but is limited and barred.

The time of the Law limited.

This barre that cutteth off the time of these miseries, is the passiõ of Christ our Sauiour, who hath purchased for vs, a new life after this, a new worlde after this worlde, a new Kingdome, a new Country, new Possessions, new Mansions, and all things new, not as they were before, but after a much better sort. Wherefore, we hauing and holding these promises of God, & hope of thinges to come, may comfort our soules, and reioyce in Gods fauour, not passing for this worlde, whether it giue prosperity or aduersitie. If aduersitie come, let Faith holde Hope, let Hope worke Patience. With this hope Christ

Omnia noua facta sunt.

2. Cor. 5.

Mans passe-ouer.

Aduersitie, and prosperity, all one with a true Christian.

Psalme 38.

suffered the Crosse, and so entered into his glorye. With this hope S. Paule with all the Apostles sustained tribulations, and reioyced in afflictions. Throwe the same hope, so many holy Martyrs endured torments of death, & this may be called mans passeouer. Euen so let vs all passe ouer the rough Waues of this worlde, neither being dejected by aduersity, nor yet puft vp with prosperity, as men whom neither the euils of the Worlde can make worse, nor the goodes of the worlde can make better. Whatsoeuer therefore shall betide vs in this worlde, & though we be corrected heere for our sinnes (as happeneth most commonly to the elect) let vs not measure the state of our election thereby, nor thinke therefore to bee cast out of fauor, or the league of our reconcilemēt to cease, remembring what the Scripture foretelleth vs, saying: If they shal transgresse my Precepts, with rods & scourges I will visite their iniquities: but my mercie I will neuer remooue away from them, &c. So long as wee carrie this olde Adam about, the penaltie

naltie of Adam followeth vs, that is, we remaine vnder wretchednesse, sin, curse of the Law, death, and vnder the dominion of Sathan. But yet all this notwithstanding, we haue an helper aboue them all, who when these haue done all they can, & the worst they can, whē sin hath accused, the law hath condemned, death hath striken vs downe, our graues haue swallowed vs, and the Deuill hath shewed his vtmost malice against vs, then commeth he, & where these haue ended, there he beginneth to worke, and sheweth forth the power of his Kingdome, to iustifie the sinner, to discharge the Law, to reuiue the dead, to vanquish the deuil, to wipe al teares away, turning death to life, mortalitie to immortality, darkenesse to light, mourning to mirth, sadnesse to solace: briefly, to make all thinges new of nothing, According to the operation of his power, wherewith hee is able to subdue all things to himselfe.

Where Sathan endeth there Christ beginneth.

Where this worlde endeth, there Christes Kingdome beginneth.

Phillip. 3.

Thus therefore, pondering well the difference betweene this present world, and the worlde that is hid in Christ, let

Let vs not esteeme what wee are, but what wee shall be.

vs not regarde so much what wee are, but what we shal be: not what we haue heere, but what wee shall haue; considering with our selues, that the things which we loke for, are yet to come, and all that Christ died for, is yet to come, & belongeth not to this World. For the end of christs passions was not to make vs rich in this earth, that we should become Lords, Ladies, or Princes heere: that we should be made honorable mē, noble men, worshipful, or gentlemen, or that we should abounde in wealth and pleasures of this world. Which of vs all, either heere present, or absent, that beleeue in the passion of Christ, doeth florish therby any whit more in worldly prosperity, or is aduanced in worldly glory, is richer in substaunce, stronger in body, more beautiful of person, more witty in pollicy, more prudent in this generation, or hath a penny more of possessions, for al the blessed passiō of christ our Sauiour. No, no, the matters that hee died for, are to come, they are not heere. My kingdome (saith Christ) is not of this world. Where is it then?

All yet to come that Christ dyed for.

It is in the worlde to come. There is our kingdome, our countrey and cittie, our occupying, all our flocke and store lieth there. This worlde here present, which we make so much of, is none of ours, nor worthy to be made of. *Mundus transit* (saith the loving Apostle) *cum cõcupiscentia eius.* The world passeth away with all his concupiscence. Also S. Paul, though not in the same words, yet agreeing in the same sence, sayeth: The figure of this worlde passeth or vanisheth away, &c. Meaning by this figure, the pompe, pride, and glorie of the World, the vanity, wealth, felicity, bravery, and follity in this earth, and in earthly thinges, with dalliance, passime, eating, drinking, and all other sensuall delightes & desires, serving to carnall appetite, riches, hye Titles, preferments, authority, activitie, pollicy, worldly gifts and Ornaments, beautie, strength, long life, with such other like thinges, which carnall reason of man so highly esteemeth, & magnifieth in this world. All which things, as S. Paul here calleth Transitory, so in an

The worlde transitorie. 1. Iohn 2.

1. Cor. 7.1. though

The figure of this world.

place, writing to the said Corinthians, he accounteth them as old thinges, as though we would cal it a worlde, *Quondam*, not as now fading, and fading away, but as a thing past away already, cleane gone, and dispatched. *Vetera præterierunt, ecce noua facta, sunt omnia, &c.* The olde things are past and dispatched, behold (saith he) all thinges are made new, 2. Cor. 5. And what new thinges be these? Newe heauen, new earth, a new Worlde, new life, new bodies, new mindes, new possessions, new Mansions, new Treasures, and all thinges new, brande new: Such as neither eye hath seene, nor eare hath euer heard of before. And all these he saith not, shall be made new, but that they are made new already: although not yet visibly reuealed to our outward sight, yet are they manifestly apparant to the Spirituall eyes of our Faith, in the Scriptures and promises of God: and though wee do not yet corporally possesse them, as we shal hereafter: yet are they so sure, as if they were in our handes already. Or rather, why may

The worde *Quondam*.

2. Cor. 5.

Esay 65.

Our flesh hath entred possession of heauen already.

I not say that we haue them, and haue entered corporall possession, seeing our Agent and Factour is there, and hath taken possession for vs: And if our head be there already, how can it be, but the body must follow after? And if Christ be πρωτότοκος ἐκ νεκρῶν, the first borne of the dead, where euer was there a first, but there must néds be a second? Christ is risen from the dead, so sure is it that we shall rise also.

Our factor in heauen.

There is neuer a first, but there is also a second.

And thus by occasion, touching the times & difference of these two worldes and kingdomes, which belongeth to euery Christian man necessarie to consider, to the intent that no man eyther be too much discouraged with the perturbations of this life if aduersity come, nor yet too much puffed vp with these vaine and transitorie trifles if hee liue in prosperity. Which be two perillous rockes, and many make shipwracke thereat. For so commonly it fareth with the most sort of men, that if any scourge of Gods hand do fall vpon vs, wee weepe and waile, as though there were none other hell. And if wee flou-

Great prosperitie, and great aduersity, two perillous rockes.

rish

rish a while in any wealth, we laugh & sing, as though there were no other heauen, yea, & almost care for no other life. But wee that bee Christians are taught by the scriptures another lesson, whether we be in weale or woe, to turne our mindes from the consideration of thinges heere present, and to cheare vp our harts with the expectation of higher thinges, of better thinges, of eternall things, of thinges to come, and therein to occupy our studies, and exercise our sences, not passing for the old and dead thinges of this world, which, as Saint Paule saith, are past alreadie. And what should men passe then for things that be past? What should we care for things that be conquered? Care ye not (saith Christ) bee bolde, I haue ouercome the world. Or what should wee regard things that be none of ours? for what haue we to doe with the worlde, which are redeemed out of the worlde? These thinges therefore of the worlde, let vs leaue to the Turkes, Iewes, Infidels, and Pagans, and if ye will also, to the proud Pope, and cruell Persecutours,

Things past not to bee passed vpon

tours, which be of the World. This world is none of ours, let them haue it to whom it belongeth. Our kingdome is there where our King is: our Country where our head is: our City where our freedome standeth. Seeing therfore we be heere but straungers, let vs passe forwarde as straungers, thorough the Desart of this desolate worlde. What should wee Trauailers take long rest in our Innes? And though it shoulde chaunce vnto vs, as it happned to the Israelites, to lay our Bones heere, as they did in the desert, yet let vs hold the hope fast of the promised Lande, in the generation to come, which I trust in Christ (welbeloued) doth approach apace. And though as yet we haue not bodily entred into it, yet with the eyes of our Faith let vs looke about vs, and see vpward *Quæ sursum sunt*, and behold the glory of them, at least a far off. So shall we lightly shake off the loue & lust of this transitory & conquered Desart.

The world our Desart.

With the eies of faith we see the land of promise a farre off.

And heerein the better to helpe you to some sight thereof, let me desire you, with Moses, a litle to climbe vp the hill of

Deut. 34

of Nebo, mentioned in the xxxiij. of Deuter. There may ye take a view of this your spirituall Countrey, and glorious kingdome whereof I preach vnto you. There shall ye see your Factor and Agent aboue mentioned, Christ Jesus taking possession for you in heauen, yea, & which is more then all that can bee most, passing all admiration, there shall ye see this our owne Flesh, our owne very flesh, sitting at the right hand of the almighty maiesty of God.

Faith taking a viewe of the promised kingdome.

There shall you see our Noble & triumphant Captaine Josue, our sauiour Jesus, with his Priests and Leuites, and his people following him, seuen times going about the great Citty Jericho, with trumpets of Jubely in their handes. And I doubt not but he hath gone fiue times about already. And when the seauenth blast shall come, then beware great Jericho. Then shall yee see the walles of this world fall downe; then shall ye see the rich men of this worlde, with their bagges of Gold and Siluer, come tumbling downe. Then shall ye behold the stout Gyants of this earth,

Jericho the Tipe of this worlde, blowne downe with the Trumpets of Iosuah.

the

the Sonnes of Enachim brought full lowe: their gay houses, their Princely Pallaces come ratling downe: the tall trees of Libanus, the mighty Oakes of Basan, the high Turrettes with their defenced Munitions, their faire Ships of Tharsis, & whatsoeuer is beautifull, and comely in the sight of this worlde: adde to these also the outgrowne house of England, come tumbling ouer and ouer: Euery high Mountaine brought downe, and low Vallies exalted. Esay 2

Esay 40.

Moreouer, there shall ye see the roaring Lion, the venomous Serpent, and olde Dragon the Deuill, which hath kept such a stirre here so long, with all his Hellish rabble of bloudie Persecutors: also with the great Turke, and great Calypha of Damascus, with the great Calypha also of Vetus Roma, & all other cruel tyrants and Potentates of this worlde, which haue abused their Swoorde, to the destruction of Christes Saints, fall headlong into the perpetuall pit of perdition.

Calypha of Damascus, is the great Pope of the Turkes, as our Pope is ouer the Christians.

The Law shall cease, death shall be destroyed, sinne, hell, malediction, with all

all other Enemies, which wrought vs woe before, shal be vanquished. Briefly there shall ye see the whole world with all his pompe & pride, with adulterers, fornicators, vsurers, and couetous persons, dwelling in sinfull Iericho, with all their force & puisance broken downe to dust: onely the house of Raab standing safe, that is, those penitent sinners which receiue Gods Message, and repent their sins, shall be preserued from the ruine.

Raab preserued.

Ouer and besides all this, yet one other sight I will declare to you, which will doe you good to behold. For there ye shall see the proude drunken Whore of Babilon, the triple crowned Bishop, euen the great Antichrist, and the false horned Lambe, which hath so exalted himselfe aboue God & his Sonne, with his high mounting castle of Saint Angelo, also with his whole Colledge of Babilonicall Strumpets, and stately Prelates of Romish Iericho, drunken with the blod of Persecution, blowne downe with the blast of Iosues Trumpets, and with the breath of his mouth, euen

The fall of this worlde in the latter day described.

euen from the toppe of *Capitolium, vsq; ad infernum.* And there shall both the Dragon, the Beast, and the false Prophet altogether bee tumbled into the Lake of fire, that as they haue kindled vp the fire of persecution heere in this world, to burn vp the bodies of Christs people, so they shall haue fire and brimstone their bellies ful, where the smoke of their torments shall rise vp *In secula seculorum.* Apoc. 14. & 20.

And as these things shall fall vppon Christes Enemies, contemners of his Gospell, in such sort, as the Sunne and Moone shall stande still, while Iosue our valiaunt Captaine, shall vanquish xxii. Kinges, with all the glory of their worldly kingdomes: so on the contrary side, ye shal see the true Christian Israelites, deuide amongst them great spoyles of all their Landes and possessions. Where shall ye see new Ierusalem, the heauenly and Metropolitane Cittie of God, all garnished with glorie, like a spouselle prepared for her spouse, with glorious Mansions, and pleasaunt Tabernacles in it prepared readie Iosua. 12. Apoc. 22 New Hierusalem.

ready to receiue you: euen such tabernacles, as Peter wished in the Mount Thabor to be made, when he was rapt with glory, in such sort as he could not tell where he was, nor what hee spake. Luke 9

Verily in that Mount Nebo, yee shall see, that eie yet neuer saw, Paradice without any Serpent to tempt any more, Riches without measure, glorie without cõparison, life without death, day without night, libertie without thraldome, solace without ceasing, ioy without ending, a Land flowing with milke and hony. The glorie of new Ierusalem vnspeakeable.

And heere to make an end of speaking of those thinges which be endlesse, loking in this Mount wel about you, ye shall see with your spirituall eie, that Daniel with his prophetical eie did see so long before, that the kingdome, the power & magnitude of his kingdome, that is, or shall bee vnder heauen shalbe giuen to the people of the highest, which kingdom shall destroy al other kingdoms, & this kingdom shalbe euerlasting. To the which kingdom, the eternall God, and father of our Lord Iesus Christ, which is true Daniell 7.

in

in his promises, and glorious in al his workes, both happily and speedily conduct vs, through the merites of Christ Jesus his Sonne, and our euerlasting Sauiour, Amen.

And heere an end of the first part of this my Text, which I haue reade to you out of Saint Paul. Wherein hath beene declared vnto you, the gratious and ioyfull message sent of God, in the Name of Christ, by his Apostles, Messengers, and ministers vnto you. By ỹ which message ye haue heard, how almighty God not onely is reconciled to you, but also how louingly he entreateth you to be reconciled vnto him. Further, what this reconciliation of God is, how firme it standeth and perpetuall, what went before it, what variance there was betweene him and vs, and how this variaunce was reconciled, and Gods wrath pacifyed by one oblation once done for euer: Moreouer what thinges followe after this reconciliation, with the golden chaine, and principall pointes of our saluation, depending vpon ỹ same: and finally, how

farre the time of the Law and of wrath lasteth, and when the time of grace beginneth what difference is betweene these two times, and how a Christian is both vnder wrath, and also vnder reconciliation in diuers respectes: of the outward man first, and then of the inward man, with other thinges not vnworthily to bee mused vpon, partly is set forth in this former part vnto you.

Now let vs pray, as we first began, making our earnest inuocation to Almighty God, for the vniuersall state of Christs Church, and all other estates, and degrees in order particular, as Custome and also duty requireth, &c.

The Lords Prayer.

The

The second part of the Sermon.

IN the former part of this Goodfridaies Sermon, ye heard (louing Audience) according to my weake ability, vttered vnto you ȳ ioyfull message of Gods reconciled fauour and grace recouered again, which wee had once lost through our iust deserues, and were vnder wrath, in great daunger perpetually to bee cast away, both bodies and soules. But so it pleased the gracious goodnesse of our mercifull GOD, mercifully to receiue vs againe to loue, and to become now of a terrible Iusticer, a tender Father toward vs. Not that there is any change or alteration in his Nature, but that Mercy and Iustice striuing together, Mercy gotte the vpper hand: or rather that Mercy and Iustice ioyning together for our redemption, hath brought to passe, that vppon mercifull causes going before, the iust effect of Gods wrath (which the Lawe before did

Mercy and iustice ioyned together for mans saluation.

worke) by gods Iustice must needs giue place, and reconciliation come in: because that Iustice alwaies standing vpon iust causes, it must needs follow, that the cause being altered and remoued away, the effect also must needes cease. So long as wee were vnder the Lawe and sin, so long we were vnder wrath, that is, vnder Gods iust punishment, for sinne. For the Lawe (as S. Paule saith) worketh wrath. But after that Mercy and Iustice ioyning both together, haue vanquished the Lawe, that is, the curse of the Law, now then by gods order of Iustice followeth reconciliation: and yet no nature in god changed, but his marueilous wisedom excellently declared.

Sublata causa tollitur effectus.

Gods wrath turned to fauour, and yet no alteration in God.

Now what causes these were, and how they wrought, and how Mercy & Iustice together conioyning, in putting away the Law and sin: Consequently here remaineth in the second, and latter parcell of this my text, to be opened (by Christes helpe) vnto you. Now therefore, let vs read out the words of the Apostle, which follow.

For

For him that knew no sinne, God made to be sin for vs, that we might be made the righteousnesse of God by him, &c. The Text. 2 Cor. 5.

Here now commeth the preaching of Christ Iesus crucified. Of whom you haue often heard, and yet neuer heard inough: of whom many haue preached, and yet neuer Preacher able to search or reach the length, breadth, and profundity of his Crosse. In which Crosse I find two thinges most contrarie, to concurre together, the vilest death that euer was, and the most glorious Person that euer suffered. What thing so miserable as Death? What thing so happy as Life? Againe, what death so vile as the death of the Crosse? What person so glorious as the only begotten Sonne of the liuing GOD? Which two thinges beeing so contrary, meete together in one tree, according as wee read in Prudentius Hymne: *Mors et vita mirando conflixere duello*. Such an heard matter it was, and such an high price, to prepare againe the reconcilement betweene God and vs. Touching

the tractation which matter, as entering now into a new Sermon, and a new diuision, three principall thinges we haue in this letter for you to consider, and me to speake of.

The second diuision.

1. The first is, the great innocency that was in Christ, which we haue to note in these words: For him that knew no sinne, &c.

2. Secondly, the grieuous passion and punishment laid vpon Christ for our sinne, which followeth in these words: He made him to be sin for vs, &c.

3. The third is, the triumph of Christ, with other effectes which followed after his passion, expressed in these words: That we might bee made the righteousnes of God by him. Gen. 5, & 7.

First, of the innocency of Christ, the Scriptures in sundry places, giue witnesse by many waies, aswell by prophetical types & shaddowes, as also by other euident demōstrations. Noah the perfect man and righteous preacher, in the first age of the World, in whose righteousnes, and in whose arke

Iust Noah, a figure of Christ.

the remnaunt of all earthly Creatures were saued from the flood, what doth he preach vnto vs besides the true History, but this iust and innocent Iesus Sauiour of the World? The typicall Lambe called the Passeouer, which prefigured the heauenly Lamb of God, that taketh away the sinnes of the world, was commaunded to be a male of a yeare old, immaculate, without spot or blemish. Also all other burnt offeringes, were commaunded in the olde Law to be pure and vnspotted, for no other cause, but onely to signifie that Christ, whereof they were figures and shaddowes, should be the true innocent Sacrifice which should make, and hath made satisfaction for all our sinnes. Esay prophesieng of the Innocency of this spotlesse Sacrifice crucified for vs, expresseth that which S. Paule heere teacheth, and saith in plaine wordes, that he neuer knew Iniquity, nor that any fraude was found in his mouth. And againe, the same Prophet describing, the flower rising out of the roote of Iesse, replenished with Gods holy

The Easter Lambe a figure of Christs innocency.

Esay 53.

Esay 9. spirit, addeth moreouer: And righteousnesse (saith he) shalbe his girdle about his loynes. Ieremy cals his name
Ieremy 34. *Germen iustitiæ, & Dominus iustus noster.* i. The bud of righteousnesse, and our righteous Lord, &c. In Daniell he is called, *Sanctus Sanctorum.* i. The holie one of al holy, Dan. 9. Zacharias likewise propheſing of this righteous prince: Behold (saith he) the king shal come to thee, righteous, and a Sauior, being humble, & sitting vpon a poore Asse, &c. Many other places there bee in holy Scripture, which testifie of the righteousnes, holinesse, and innocency of this immaculate person, of whom it
Iohn 14. is written: Which of you can rebuke me of sin? Against whom also we read That the prince of this world came, & found in him nothing, as writeth S. Iohn, meaning thereby, his innocency to be such, and perfection of his life so absolute, that no creature could staine, or charge him with blot or blemish. So absolutely he performed the Law, and euery iote thereof, both the first Table, and the second, in louing God aboue al things

things, and his Neighbor as himselfe, that neither was there lacking in him any thing that the Law required, nor any thing forbidden in the Law, that in him was found: nor yet any else found able to accomplish the same law, besides himself alone. For so it behoued him which should die for all, to be holy and innocent alone, and none but hee, according as wee reade and sing in the hymne of Ambrose, *Tu solus sanctus. i.* Thou onely art holy, &c. And so hee was, and is, and none else holy and innocent in all the world but he.

Ambrosius in Hymno.

And therefore false is the Doctrine of these vntrue Catholiks, who disputing of keeping the Law of God, seeme to ertoll *Integra naturalia*, of Man so farre, as though it were in Mans *Posse* and *esse*, to satisfie the performance thereof, In which number is Lumbardus, Tho. Aquinas, Anselmus, Bonauentura, Alexander de Hales. Albeit these as they doe not fully agree in all places with themselues, so because they wold seeme somewhat to start from the error of Pelagius, they adde moreouer some addi-

addition of Gods grace to help free will, and so flying from one errour, fall into another, teaching that a Man in this life, beeing once iustifyed, may fulfill Gods Law, and auoid all sinne. After these, commeth Ioan. Scotus, who reasoning vpon these words of S. Augustine, that a man without grace cannot eschew all sinne, &c. seemeth to resolue the question thus: that a man by free will without grace, cannot eschewe or cease from sinne, but seuerally may eschew this sinne, or that sinne, and so euery particular sin one after another, and bringeth this similitude, of one being in a Vessell full of riftes and holes, in which although hee can stoppe one hole after another, yet cannot stoppe them all, for while hee stoppeth one (saith he) another is open, &c. Tho. Aquine likewise reciting the sentence of the Schole-men, saith, that the power of mans will of it selfe, is able to doe thinges both good and badde without grace: howbeit, cannot make the worke that is good to merite, but by the help of grace, &c. So that hereby

August. contra Pelagianos.

Ioan. Scotus lib. 2. dist. 21

appea-

appeareth the opinion of these Catholikes to be, that albeit mans free power without grace, suffiseth not to eschewe all sinne, nor to make his good workes to bee meritorious, yet beeing assisted with grace, is able in this life to auoid all and euery kind of sin, and to fulfill the righteousnesse of Gods Law: Insomuch that Scotus in another place thus reasoneth, that it is not vncredible, but that many such be in ỹ church, which liue the whole yeare without mortall sinne: yea, and by Gods grace many are, with much longer time keep themselues from deadly sin, and exercise moreouer many workes of perfection, of whose merits riseth the treasure-house of the Church, &c. *Scot. lib. 4. dist. 17.*

Scot. lib. 4. dist. 17. artic 3. sub finem.

which

Furthermore, after these, followed other of latter years, as Eckius, Pighius Hosius, and others: vpon whose vntidy Reasons and Argumentes, certaine of our English Papistes also grounding their vaine opinion, doe likewise teach now in these our daies, that it lieth in possibility here in this life, for a Man after

Whether it lieth in possibility for man in this life to keep the whole Law.

after he be iustified, to fulfill the righteousnesse of the Law by grace, & to auoid all mortall sinne: that is to saie, that such aboundance of grace and power, is giuen of God heere in this life, to them that be baptized in Christ, and call for Gods grace, that although for venial sins, they may say in humility & truth: Forgiue vs our trespasses, &c. Yet as touching mortal sins, they may so liue, calling for that grace that they neede not except they will, to fall into deadly sinne, but may satisfie the Law of God fully and perfectly, in such sort as the same law of God, cannot haue wherin to condemne or accuse any worke of theirs, &c. For these be their owne very wordes. First, for confirmation of their Doctrine, they alledge the Testimonies of Augustine, where he saith. That God neither could commaund things that were impossible, because he is iust: nor would condemne man for that he could not auoid. & addeth in another place, saying: That GOD would neuer condemne the slothfull Seruant, if he had commaunded that he

Ex Concileo Tride. ca. 11

Vide defensionem Iudoci Tilitani contra Kemnitium, in cap. 11.

August. sermo. 60. de tempore.

August. de natura & gratia.

he could not atchieue. Also in his booke *De natura & grat.* We firmely believe, (saith he) that GOD who is iust and good, could neuer commaund things that were impossible to be done. *Augusti. de natura et gratia. cap. 96.*

Secondly, out of Ierome they alledge this place, where he saith: We detest their blasphemy, which say, that God hath commaunded any thing impossible to be done. *Hieronto. 4 in expositio. Symboli ad Damas.*

Thirdly, they alledge farther the words of our Sauiour: Take my yoke vpon you, for my yoke is sweete, and my burthen light. Math, 9.

Fourthly, also for example they infer Zachary and Elizabeth, who in scripture, Are said to be iust before GOD walking in all the commandements, & iustifications of the Lord without blame. Luke 1.

Whereunto briefly I answere, and first as touching S. Augustine, albeit I could well answer him by his owne retractatiõs, wher as he better aduising himselfe, as may appeare, hath these words: All the Commaundements (saith he) are accounted to bee done, when *Augusti. lib. 1. retract, cap. 19.*

when that is pardoned which is not done. And likewise might I expounde Ierom, by Ierom, where as he is in an other place, speaking of the commandements to be possible, though hee doth not deny it to bee true, yet asketh hee quomodo, how that saying is to be vnderstanded: meaning, that although ỹ Commaundements bee possible to vs, after a certaine manner, yet absolutely and simply he doth not so affirme. Wel and what if this were graunted, that God hath giuen a Law to Man, which Man cannot keepe: what great thing were here to be detested, or what preiudice hereby should ensue, either to gods Iustice or goodnesse, in giuing a Lawe impossible for vs perfectly to bee kept, more then in giuing vs the Sunne, the brightnesse whereof, it is impossible for vs to beholde, and yet to walke in the light therof, euery man as he may? If a cunning Phisition should come with an excellent potion to his patient greeuously sick, and say: either ye must drinke this, or ye cannot liue, and if the weake stomacke of the partie cannot

Hieroni. contra Pelagianos lib. 1.

Impossibility of the law importeth no derogation to gods iustice

broke it, yet is the Philition nothing to blame, but keepeth the true order of Philick. Scilurus Sytha when he gaue his Children euery one a Fagot, commaunding them to breake it, knewe right well before, that they were not able to do it, and yet in so doing, did he both fatherly and wisely, to the intent his Children might learne thereby, to se their owne weakenesse, and not to trust to their owne priuate strength to much.

Ex Plutarc. in Apoph.

Things impossible may wel be commaunded for causes necessary.

But to let this hold goe, let vs come more neere to close with our Aduersaries in this matter, and examine their obiection, with all the partes thereof more attentiuely.

Obiection of the Aduersaries.

If we by grace helping vs (say they) bee not able to performe fully and perfectly, the righteousnesse of the Law, then were God vniust in commanding thinges impossible, and vnmercifull in condemning the Seruaunt for that, which he cannot auoid.

But that were detestable blasphemy to say: Ergo, say they, it must needs bee concluded, that it is not impossible for

a iustified man, by Gods grace, to performe the perfect fulfilling of the Law.

Answere to the obiection.

Whereunto I answere by the scriptures, that if GOD had giuen such a Law to be fulfilled of Man, which no man could fulfill, and that all men for not fulfilling the same, should be condemned, then might they with some reason, obiect this blasphemy vnto vs. But now we confesse and say, that god hath giuen a law to be fulfilled of man, and that hee commandeth nothing vnpossible: yea, and furthermore with the scriptures confesse, that man hath fulfilled this Lawe, actually, really, and throughly in all points: and yet al this being cõfessed, neither is it true which they infer, that the iustified man therefore is able, by grace, to fulfill the reall perfection of the Lawe: Neither is it true, that he which fulfilleth it not, shal therefore he condemned, neyther that in God is any vnrighteousnes, or vnmercifulnesse in all this to be inferred, but hee remaineth still most iust and mercifull: yea, and to say truth, his mercy and iustice could not otherwise

both

both stand, and appeare together, but only by this way aboue confessed. And how is all this proued?

First, that God hath giuen a Lawe to be fulfilled, we all confesse.

Secondly, that Christ from the beginning, before the Lawe was giuen, was preordinate to bee incarnate, and to take our nature, no man can deny.

Christ appointed to fulfill the lawe before the law was giuen.

Thirdly, that the same Christ in the same our nature hath vtterly fulfilled, and discharged the Law, it is manifest. And how then that is to be accounted vnpossible to man, which man so cleerely hath accomplished?

How the Law is not impossible to man, and how it is fully answered by man.

Fourthly, that in the same Nature and humanity of Christ, the Sonne of God, and the Sonne of man, the whole Nature of mankinde is included, the scripture teacheth: and therefore is he called the second Adam. For as all wee were included in the nature of Adam, which first disobeyed, and by him condemned: So are we likewise generally included, in the humaine nature of this second Adam, which first obeyed, and by him saued. So that wee being now

Christ the second Adam.

in Christ, that is to say, GOD beholding our whole nature, in the nature of his owne Sonne, his fulfilling is our fulfilling, and what he doth, that wee doe, especially, in all such pointes, as properly belong to this humaine working: and therefore is he denominated in scripture to be *Iustitia nostra*. For as this proposition is true: *Christus pro omnibus mortuus est*. Christ died for al men, so is this proposition true also: *Christus pro omnibus innocens factus est*. Christ was made innocent for vs all. So that what hee hath fulfilled, wee also haue fulfilled, although not after the same maner, yet in as good effect, as if it had bin after the same manner done: He for vs, we by him: he actually performed, we by imputation, he by vertue and merite, we by gift and grace. And this is the perfect grace that we haue, to fulfill the perfection of the Law. Other grace then this God neuer gaue, nor euer will giue to any iustified person, really and absolutely to satisfie the perfect righteousnesse of the law. Neither doth it stande with the glory of Christ, that

Christus iustitia nostra.

Christ only innocent for all men.

God neuer giues grace absolutely to performe the law, but onely to his owne son.

that any such perfect grace shoulde bee giuen vs. For if by our infirmitie, the strength of Christ bee made perfect, (as Christ himselfe answereth to Saint Paul) so contrariwise, by our perfection the vertue of Christs crosse is lessened: not that there is any such perfection in vs indeede, whose righteousnesse, (as Saint Augustine saith) *Magis remissione peccatorum constat, quàm perfectione virtutum*: but such is the blindnes of many, that standing in a vaine perswasion of their perfection, when they are vnperfect, fallie flatter themselues to bee something, when indeede they are starke nothing: and after the example of the Laodicians, immagine themselues to be Rich and gay, when indeede they be vtterly empty and naked. Apoc. 3.

2. Cor. 4
It standeth not with the glorie of Christ, that any in this life shoulde absolutely fulfill the Law.

Aug. de ciuitate dei lib. 19. c. 27.

Fiftly, and though it bee so (as it is indeede) that no such grace is giuen to vs from aboue, to obtaine to the high perfection of the law: yet notwithstanding, by the grace of God, we bring to the Law such obedience, as wee may. And though we bring not *Perfectionem*

Our obedience to the law, neither perfect, nor yet our imperfect disobedience condemned

illam, quæ remissione non eget. Yet wee bring studium illud virtutes quod Deus propter fidem comprobat & coronat in nobis: that is, though we bring not that perfection of fulfilling the Law, which needeth no remission, yet we bring that endeuour of well doing, which the Lord for Faithes sake, both accepteth in vs, & also crowneth. And as for that imperfection which remaineth, GOD imputeth not for his Christ, who hath purchased for vs perpetuall reconciliation, and remission of sinnes.

No derogation vnto Gods mercy, in giuing the Lawe which wee cannot performe, but commendatiō of his mercy in sauing vs, notwithstanding we bee not able to performe the same.

Sixtly, by these hetherto declared, it appeareth that although wee for our parts, neither by Nature, nor by grace, can possibly satisfie the full innocie of the Law: yet neither is it true, which our aduersaries doe inferre (speaking absolutely) that God hath commanded things vnpossible to man. Forsomuch as man hath vtterly discharged whatsoeuer God hath commaunded, how then can the Commaundements bee sayed to bee impossible to man, which man hath fulfilled? And though we for our partes, speaking particularly, cannot

not performe the same, yet that argueth neither blasphemy to be in vs to say, we cannot fulfill the commandements, nor any vnrighteousnesse or vnmercifulnes in God, in giuing that which wee cannot performe. For as we acknowledge God to be iust in giuing the Lawe, to declare thereby what we should be: so double wise we haue to acknowledge, and thanke his mercy, first, for giuing such a person vnto vs, which hath satisfied the Lawe for vs: and also in not condemning vs for our parts, not fulfilling it in our selues: but hath set in the Church a perpetuall remedy, which is *Remissio peccatorum*. Remission of sinnes, to helpe and supply that lacketh in vs. Whereby as our aduersaries may see, that neither is any vnmercifulnesse in God, nor blasphemy in vs: so we may see in this their Doctrine to be no truth.

Remissiō of sins left to the Church, for a perpetual remedy of mans fragility.

Seuenthly and lastly, for so much as the Counsell of Trident, and all our aduersaries stand so much vppon this argument: that the Law is not impossible to be performed of vs, because that

Ex Concileo Tride. ca. 11

A note concerning the law, how it first entered & by whō.

God hath giuen it vnto vs, who of his Iustice cannot commaunde thinges impossible: Heere therefore is to be noted out of the Scriptures, that they seeme not sufficiently hetherto, to haue considered the first Originall and entering in the law: which law, I meane the Lawe of Nature, imprinted in the soule and conscience of euery mortall, (for as touching the Lawe of Moses, written in outward Tables, which is but a renuuing of the lawe, wrought in man before, we speake not) entered first into the worlde, not so much by the voluntarie purpose and will of GOD, (speaking of the ordinary will of God, reuealed in the Scriptures) as it was procured, and inforced by man himself, against Gods will and warning. For when man in Paradice, was in state of Innocencie, hee was not obediently content with that felicitie wherein hee was, but disobediently would needes extend his hand to the Tree of knowledge of good and euill: And albeit, Almightie GOD gaue him sufficient warning before, what daunger would

The law of God imprinted in nature, not so much inforced by GOD, as sought by man himselfe.

follow,

follow, yet hee of wilfull presumption, would nedes tast of the fruit forbidden. Which being done, then beganne his eyes to be open: then did hee see, then did he know, and then began he to couet. Now, if the Law of nature did not first enter with this knowledge into the worlde, let the aduersaries themselues tell me, when it began to enter. If it did, then let them answer how the law first was giuen, whither by Gods own free motion and meere doing: or else by mans owne seeking and procurement. To conclude therefore, if man procured the Law vpon his owne heade, which when he had done, he was not able to performe, then let vs not say, that God gaue a law to man, which man coulde not fulfill: but let vs say, that mans owne wilfulnesse procured a Lawe to himselfe, which afterward was not in his possibility to accomplish. But of this enough. The rest I referre to the exercised spirituall Christian to muse more vpon.

Furthermore, as touching their allegation of Christs wordes: Take my

yoke vpon you, for my yoke is ſweet, & my burthen is light, &c. By which wordes, they argue the commandemẽts of GOD to be eaſie, and poſſible to be kept: I anſwere, that theſe wordes of Chriſt, meane not the Lawe of Moſes, but are to bee vnderſtoode, of the receyuing of Chriſt to bee our Meſſias and ſauiour, and that we ſhould become ſubiectes vnder his kingdome, that is, to beleeue in him, & to be his diſciples: who in ſo doing, ſhall find his yoke, and our ſubiection vnder him, to be pleaſaunt & ſweet. For there ſhal we haue remiſſion of all our ſins, ſhall ouercome the deuil, and the worlde, ſhall be free from death, ſhall be eaſed from ceremonies, ſhall be raiſed in the reſurrection to euerlaſting life, and in the meane time, ſhall taſte the ſweet comforts of the holy Ghoſt in our hearts, &c.

What is meant by the wordes of Chriſt. *My yoke is light, my burde is eaſie*

Againe, where they alledge the example of Zachary and Elizabeth, whome the ſcripture commendeth, To be both iuſt before God, & to walke in all the commandements and iuſtifications of the Lord, &c. To this I could anſwer

Luke 1.

thus:

thus: that if Zachary and Elizabeth were both iust before God, it was not because God could not, but because he would not find fault with them. But to let mine owne answere goe, I will set Saint Hierom to aunswere hereunto, where he declareth two maner of perfections to be in holy Scriptures. One which is agreeable to the vertues of God, and is void of al sin and immutable. And this (saith hee) is appropriate only vnto God, and was here declared in Christ. The other, which agreeth to our fargility, and is not pure from all sinne, and is called perfect, not by comparison to Gods Iustice, but so accounted in the knowledge of GOD, who seeth the good endeuour of the fraile creature, and accepteth the same: and in the same place produceth this example, both of Zachary and Elizabeth, and also of Iob. The like answere also may bee gathered out of Saint Augustine, who speaking of the worthinesse which is in iust men here, saith, that it may be called perfect, so farre as they both truely acknowledge, and humbly confesse

Hieroni. contra Pelagianos. lib. 2.

Aug. contra duas Epist. Pelagianos. lib. 3. cap. 7

confesse their owne imperfection going withall, &c. So that of the righteousnes of Zachary, wee may say as S. Paule said by the righteousnesse of Abraham.

Rom. 4.

That if hee haue any thing to glory, he hath to glory with men, but not with God. In whose iudgement (saith Dauid) no flesh shalbe iustified. Only the flesh of the sonne of God excepted,

Psal. 142.

Who onely beeing iust, died for the vniust, as S. Peter witnesseth: whereupon I ground this reason.

1. Pet. 3.

Argument. Zachary & Elizabeth, howe they are counted to be iust in Scripture, & how not Argument.

Christ died for the vniust.
Zacharie and Elizabeth were not vniust before God, as they say.
Ergo, Christ died not for them.

Which is absurd to grant: So that rather this argument is to bee holden *à sensu contrario.*

Christ died for the vniust.
Christ died for Zachary and Elizabeth.
Ergo, Zachary and Elizabeth were vniust, &c.

Argument.

Againe. They that doe the Commaundements, do liue therein.
Zachary and Elizabeth lived not in the commandements, but died.
Ergo, Zacharie and Elizabeth did not all the Commaundements so iustly as they should.

Leuit. 18.

Thus

Thus then the righteousnesse and Innocency of man being ouerthrowne as ye haue heard, let vs now repaire to our matter againe, and seeke true innocencie, where it is to be found, that is, in Christ onely, and in no flesh else, whether hee be iustified or vniustified, whether before baptisme, or after baptisme; whether by grace with nature, or by nature without grace. For neyther that nature is giuē, nor that grace dispensed to any man liuing in this flesh, to be found innocent by the Law, saue onely him of whom it is written: *Non dat illi spiritum Deus secundum mensuram.* God giueth not to him the spirit after measure, &c. Let his innocencie therefore stand alone, that hee may bee as he is, *Solus Sanctus*, not only exceeding vs by comparison of *Maius* and *Minus*, but vtterly confounding vs for our vnrighteousnesse, knowing what is written of vs. There is none that doth good, no not one. And heere let also the title of the holy Father called *Sanctissimus*, fal down for shame. Of his fulnesse then let vs receiue, not as men hauing

No flesh innocent but Christ alone.

Iohn 3.

Solus sanctus

Psalme 14.

No goodnesse nor holines properly in mā

hauing somewhat, but as vtterly empty of all goodnesse. Let vs humble our selues with confession of humilitie, so ascribing all righteousnesse vnto him, that we forget not what God speaketh of our righteousnesse by his Prophet, saying: *Omnes iustitiæ nostræ sicut pannus menstruatæ. i.* All our righteousnesse is like a beggerly patched peece of a defiled cloath. Such be our workes, not speaking onely of our works before iustification, but also euen they that follow after iustification, if God should loke vpon them in iudgement without Christ are no better.

Esay 64.

The innocencie of Christ, one of the principall causes of our redemption.

Of this Innocency of Christ Iesu, the immaculate lamb of God, I preach the more effectuously, & stande the longer, because in the same consisteth one of the principall effects of our redemption, ioyned with the effusion of his bloud. For as his perfect Innocencie, without the shedding of his blod, could not serue our turne: Neither the death of his bodie, without his innocent life could redéeme vs. For so it behoued innocency to redéeme iniquity, the iust

to

to die for the vniust.

Wherein appeareth the wonderous wisedome of Gods almighty Maiestie in working our redemption. Who seeing the generation of mankinde, fallen from so happy a state, wherein he was first created, into such a miserable decay, and destruction both of bodie and soule, and all through his owne wilfull presumption, in procuring the necessity of the Lawe vpon his owne head, the strength whereof he could neuer accomplish, nor auoide the penaltie, beeing subiect thereby to the power of Death, and Tyranny of Sathan, wrapped in Ignorance, drowned in darkenesse, running headlong to all Idolatrie and vanity, void of al regard and care of his Creator, whom neither counsell coulde reforme, nor any earthly helpe restore, not onely being past recouerie, but almost past all possibility, but that nothing is impossible vnto God: hee (I say) of his wisedome beholding, and of his mercy pitying this miserie of man, found a singular way for man. What was that? He would not (saith Theodoreus)

Gods admirable wisedom shewed in our redemption

doretus) ἐξουσία μόνη, of his absolute power worke our deliuerance, οὐδ' ἔλεον μόνον ὁπλίσαι μετὰ τοῦ ἐξανύρο ποδίσαντος τῶν ἀνθρώπων τὴν φύσιν, to vse his owne words. That is in English: neither would he arme his mercie alone to set vs out of the thraldome of him, which had the nature of man in captiue. No, no, mercie alone in this case could not well serue, his Iustice could not beare it. And why? The case Theodoret sheweth: ἵνα μὴ ἄδικον ἐκεῖνος πρόσα γορεύσῃ τὸν ὄλεον· that is, Least if Gods mercie had saued some, and not all, the enemie which had beene transgressor also himselfe with al the wicked, might haue quarrelled, that this mercy of God had not beene indifferent, but partiall to some, and not equall to all sinners: and therefore the high prouidence of Almighty God, wrought another way, which was both full of Mercie, and no lesse defenced with iustice: so that by this way, both his mercie is declared, his iustice salued, Sathan with the wicked and Reprobate iustly condemned, the godly repentant, though they be sinners, saued; and all this

Theodoret περιπρονοίας. Sermo. 10.

Man saued not by meere absolute power, nor by meere mercie alone.

God cloathed in mã, sighteth for man against the Deuill.

this done by true Iustice: and yet God not partiall, and the same also mercifull. And what way was this? Almighty GOD, seeing our natures ouercome by a subtile Serpent, too weake to encounter with that enemy, united two Natures in one person, his nature and ours together, and so cloathing God in Man, sent forth his person to encounter with the Deuill, and by pure Innocencie of his Manhode, to recouer that for man, which man before had lost.

The incarnation of Christ.

Thus then commeth Christ our Lord to vs, and for vs to be incarnate, & was borne of a Virgin his Mother, after a miraculous maner, at whose birth the Angels began to sing, and nature it selfe to be astonied. After this, came the eight day, in which hee was Circumcised according to the Lawe, that by fulfilling the law, he might redeeme vs from the bondage of the Law. Not long after being pursued of Herod, hee was sent out of Iewrie into Egypt, where hee remained while they were dead that sought his life, to answer the

Christ circumcised.

Christ flying into Egypt.

type

type of Moſes, who before he ſhould deliuer the people, fled into the Land of Midian, from the handes of Pharaoh, where he remained till aunſwere came from God, that he ſhould return againe into Egipt, for they are all dead (ſaid he) that ſought thy life, &c. Exod. 4. After this being of xii. yeares he came to the temple, and there three daies diſputed with the Doctors, who then were buſie no doubt, about the queſtion of ỳ Meſſias, where hee firſt began to ſhew ſome little ſparkle of his diuinity, being occupied in the worke of his father. At length growing vp in yeares, he came to the age of thirty, or much about, whē God began to reueale his ſonne, more manifeſtly to the world, in ſending the holie Spirite in viſible ſimilitude of a Doue vpon him, declaring moreouer in audible voice, The ſame to be his welbeloued ſonne, whom we muſt heare.

Exod. 4.

Moſes a figure of Chriſt.

Chriſt baptized & reuealed of his Father.

Luke 3.

Thus Jeſus being Baptized to fulfill all righteouſnes, reuealed by his father, repleniſhed with the holy ghoſt, & teſtified by John Baptiſt, from thence was had immediatly into the deſert, as

to

to a Stage, there to try hand to hand with the deuill. Where after he had fasted forty daies and forty nightes, to fulfill the type of Moses fast, who was so long in the Mount with God, without meate or drinke, the Enemy not ignorant, what was testified of him before, and yet seeing him outwardlie, but a weake Man, and also now to ware hungry, after the infirmity of flesh, was the more bolde to set vppon him. And as he first threw downe Adam in Paradise by eating, so thinking likewise to supplant this second Adam by eating, tempted him to turne stones to bread, and so after an vnlawfull maner to eate. When this would not bee, he inuaded him with other sundry and grieuous assaults: but in the ende hee could not preuaile. Innocency held by obedience, obedience held by the word, Christ ouercame, man had the victory, the deuill had the foile, the Angels bare witnesse, and the poore body of Jesus was refreshed.

Christ tryeth with the Deuill in the Desert.

Christ tempted in the Desert.

This done and finished, Christ to declare his diuine power, heere in Earth,

to the end that men might know their Messias, comming from thence abroad began to worke wonderfull Miracles, turning water into wine, feeding with few loaues, thousandes of Men and Children in the Wilderneſſe, helping Lame, curing of Cripples, cleanſing the Leapers, reſtoring the blind to their ſight, the Deafe to their hearing, the Dumbe to their tongues, healing all diſeaſes amongſt the people, caulming the Seas, ceaſing the windes, walking on the waters, comforting the afflicted, expelling out deuils by his word, opening the Graues, raiſing the dead, with other innumerable ſignes and wonders.

All which great and paſſing Miracles notwithſtanding, the cruell Iewes yet ceaſed not to enuy and maligne him, and at the laſt brought him to the torments of death, which he with all patience ſuſtained. Wherin cōmeth now the ſecond member of my deuiſion, to entreate of the bitter paines of Chriſts Paſſion, which hee for vs ſuffered, for his owne part moſt willingly, for their

The ſecond part of the diuiſion.

their part most iniustly, for our salua-
tion most happily, albeit for the man-
ner of the handling, to all good heartes
most lamentable. Touching the man-
ner and handling whereof, for so much
as it is sufficiently recorded in the Hi-
story of the foure Euangelistes, I shall
the lesse need to stand long in repeating
those thinges, which to no Christian
man ought to be vnknown. First how
the malicious Priestes and Pharisies,
after they had taken counsell together,
and had sent with Iudas their officers
Catchpoles, with Clubs and Staues
to apprehend Iesus: hee seeing them,
asked whom they sought. They saide
Iesus of Nazareth. Twice hee asked.
Twice they fell backward: and twice
hee suffered them to rise. Whereby
appeareth, what christ could haue done
in sauing himselfe, if he would. For
power in him their lacked not. Cause
for him to die their was not. As his life
was innocent, so was there no Law to
condemne him. No neither his Father,
saluing his Iustice, could lawfully en-
force him. Onely his owne good will,

Iohn 18.

The history of Christes Passion.

and obedience to his fathers will, it was and none other. Wherof we hear what the father himselfe speaketh by his prophet, saying: If we will lay down his life for sin, he shall see a long lasting seed come after him. Esay 53. Againe in the same Prophet we read: *Oblatus est, quia ipse voluit.* He was offered, because he himself so would. Esay 55. Then they toke and bound him, and brought him first to Annas, Father in Law to Caiphas: who asked him of his doctrine, & of his Disciples: he answered, That he neuer taught in corners, but openly in the Sinagogue, and in the Temple, & therefore willed him to aske the that heard him. Wherat one of the bishops seruants, a parasite, a caitife, a swashbuckler, a Rakehell, gaue him a blow on the blessed cheeke, asking if he answered the bishop so. To whom Christ againe mildly and coldly answering, sayde: If I haue spoken ill, beare witnesse of the ill: but if I haue spoken well, why smitest thou mee? From Annas hee was sent bound to Caiphas, where lying witnesse was brought

Esay 33.

Esay 55.

Christe brought before Caiphas.

brought against him that hee should speake against the Temple. Whereunto Christ helde his peace. Then was he asked and adiured to tell them true, whether he were Christ: To this he spake: If I answer you: neither wil ye credit me, neither if I aske you ye will answer, nor yet let me go. But this I tell you, ye shal see the sonne of Man sitting on the right hand of the power of God. Upon this, after that the wretches had scorned, reuiled, and beaten him about the head and face, & blindfolded him, bidding him prophecy who did smite him, they brought him then *ad brachium seculare*, that is, to Pilate the temporal Iudge, in the Guild-hall, where were laid many accusations against him, & neuer one true, that he was a seducer of the people, a teacher of new Doctrine, and forbad tribute to be paid to Cæsar, and made himselfe a king. Pilate then after certaine questions, hearing that hee was of Galile, sent him ouer to Herod: who thinking to heare some newes, or to see some strange miracle, was glad to haue him.

Christ committed to the Secular power.

But when Christ would giue him no answer, in derision he put him in a long white robe, and sent him againe vnto Pilate. Then the Priests & seniours of the people, gathered themselues againe in a great route, to accuse him before Pilat. To whose accusations our blessed Sauior holding his peace, gaue no word to answere. Pilate marvelling at his silence, and perceiuing no cause in him worthy of death, and that al this proceeded of wilfull malice, and also being admonished of his wife to haue nothing to do with him, sought meanes what he might, to deliuer him. And for so much as the maner was for ỳ iudge to giue the Iewes one of the prisoners toward the Feast of Easter, hee asked whether they wold haue Iesus or Barrabas the Murtherer: They required Barrabas to be deliuered, crying, Crucifige, crucifige, vpon Iesus the Son of the liuing God. And when Pilate asked thẽ what he should do with their king, declaring that he found no cause of death in him: they said, they wold no king but Cæsar, and if he let Iesus go, he

Math. 27.

False accusatiõs against Christ.

Pilat sought meanes to deliuer Christ.

he was not Cæsars friend. Whereupon Pilate for fear, seeing he could no other do, called for water to wash his hands, and so gaue Iesus to the will of the Iewes. Who then toke Iesus, and when they first had scourged his blessed body, with as many stripes (ye may be sure) as the Lawe would giue, which were xl. lacking one, then they toke off his coate, & put vpon him a scarlet robe, platting a sharpe Crowne of Thornes vpon his tender head, ỹ the blod came trickling downe, and put a reed in his hand in stead of a scepter. Then began the cursed Iewes again, some to smite him vpon the head with a reed, some to spit vpon him, some to mocke & deride him, with scornefull kneeling and blasphemous rebukes, iesting and scoffing at him, as the Philistines did at Sampson, the same day when hee whelmed the whole house vpon their heads, and slue them all: To fulfill the wordes of the Prophet Esay, which saith: Vpon whom haue yee made your scornes and mocks, vpon whom haue ye opened your blasphemous mouthes, and

Sampson a figure of Christ. Iudic. 16.

Esay 57.

bleared out your toongs, your adulterous and sinfull generation.

Thus when the malicious multitude of the caitifes had taken their pleasure vpon him, within the Guildhall court, the Souldier then put of his purple attire, and arraied him againe with his owne coate, led him through the Citty with his Crosse on his backe, toward the mount Caluarie, till by the way his body fainting vnder the burthen, they pressed one Simon of Cyrene, to helpe him with the Crosse vp the Hill: and so comming to the place of Caluarie, cald Golgotha, after they had nailed him, hand and foot fast to the Crosse, they list him vp betweene two Theeues, one of ỳ right hand, a blessed confessor, whose name we know not, wee may call him Saint Theefe: the other on the lefte hand, a blasphemous wretch.

Christ crucified in Caluarie.

When they had all this done, which the good counsell of the Lord had prordained, yet the cankered Iewes left him not, but still continued in their furious malice, staring at him, and railing vpon him with all kinde of scorne-

full

ful & opprobrious blasphemies, nodding their heads, and bidding him nolo com downe from the Crosse, and saue thy self, thou that wouldst destroy the temple of God, and in three daies builde it againe, &c. Thus spake they to fulfil the words of the Psalme, saying: All they stared vpon me, and mocked me, they spake with their lips & nodded their heads. And what spake they with their lips? He trusted (said they) in the lord now let him come and deliuer him: let him now come and saue him, if he do loue him, and wil haue him. For so spake the Princes of the Priests, and seniours of the people, saying: Others he saued, but himselfe he cannot saue. If hee bee the King of Israell, let him now come downe from the Crosse, & wee will believe in him. While the Iewes and ỳ Priests thus were scorning him in the mean time ỳ souldiers which crucified him, drew lots for his coate, because it was seameless, & could not well be diuided, to fulfill the rest of the Psalm that followed, saying: They parted my garments amongest them, and

Scorners of Christ.

Psalme 22.

Psalme 22.

Math. 27.

Psalme 22.

and vpon my coat they drew lots.

The paines & torments, which this innocent Lamb of God sustained vpon the Crosse were great, the rebukes and scornes which he abid, were greater: but especiall that, which he suffered in Spirit and Soule, was greatest of all, when as he not only in body, decaying for weaknesse and bleeding, but also in Soule, fainting with anguish and discomfort, began to cry with a loud voice: My God, my GOD, why hast thou forsaken me? seeming by these wordes to be in such a case, as happeth to Gods Children sometimes, thinking with themselues, that God hath vtterly left and forsaken them: not that God did euer forsake his Son Christ, but this was the voice of his humanity, teaching vs not to thinke it strange, though our feeble hart do faint sometimes thorough dispaire, or lacke of present comfort, as happeneth many times, euen to the elect Children of God.

The greatest paine that Christ felt was in his soule.

Christ in discomfort of spirit.

Dispairing minds may comfort themselues by the example of Christ.

After all this is done, yet one thing lacketh more to the fulfilling of the Scriptures, and finishing of his Martirdome

tirdome, which in the 68. Psalme was also prophesied of him in these words: They gaue me gall for my meat, and when I was dry, they gaue me Vineger to drinke. Which here happened also. For as Christ our Sauiour approching now to his death, began to languish in Bodie, and to call for drinke, saying: Sitio, ther was a vessel of vineger not far of, wherewith they filled a Sponge, and so putting it vpon a reed, set it to his mouth to drinke. So little curtisie did Christ our Lord find in his owne Countrey among the Iewes for all his so great Miracles, and benefits bestowed vpon them, that in his thirst, hee could not obtaine a Cup of sweete water of them. So thirsty were they of his blod, who was so thirsty of their saluation. Which bloudy cruelty of theirs, cost them afterward full deare: as in the story of their destruction, notoriously to all the World did appeare. Thus after the Vineger was offered him, and he tasted a little thereof, perceiuing now all thinges to be finished, he saide: *Consummatum est*: all now (saide

Psalme 68.

Matth. 27.
Iohn 19.

All thinges finished, that the Scriptures spake of Christs suffering.

(said he) is finished, and so it was. For whatsoeuer was prefigured, or prophecied in the Scriptures before of his suffering, was now accomplished. First, that he should be sold to the handes of his Enemies. For as Ioseph was sold by Iudas to the Egyptians: so was hee to the Pharisies. Dauid was persecuted of his own Children and seruants: so was Christ. As Dauid said, *Surgite, eamus hinc*: the same wordes spake christ in the Garden. That hee should come sitting vpon an Asse, poore and humble, so did he. That his friendes should all forsake him: so did his disciples. That he should be falsly accused: so was hee. That he should be scourged and wounded for our iniquities: it came to passe. The slaying of the Easter Lambe declared, that he should die an Innocent at Easter: and so did he. The rosting of the Lambe, declared the hot iudgement of God vpon him for our sinnes: he felt no lesse. Sampson was scorned and derided of his Enemies: but what followed? Sampson beeing thus derided, ouerthrew the house, and did more hurt

to

to them, and profit to his people by his death, then by all his life before: euen so did Christ. In Esay it was prophesied, of his beating about his face & cheekes: so it came to passe. In the Psalmes it was foreshewed, of goring his handes and his feete, of telling all his bones, of nodding their heads, of their opprobrious mockes, of diuiding his garment, of giuing him bitter Vineger. In Zachary it was Prophesied, that the day also should be darkned vntill euening, and so it was. All these thinges being now compleate, which belonged to the paines of his bitter Passion, and that Christ our heauenly Sauiour, perceiued now nothing to lacke more, to the fulfilling of our redemption, immediately vppon the same, commended his Spirite to his Fathers handes with a mighty cry, and so letting downe his head, gaue vp the Ghost.

But before I come to this finall closing vp his life, let vs first hear and see, how Christ thus hanging, and silent vpon the crosse, beginneth his victorie, to cast out the Prince of this Worlde,

and

and what he saith vnto him, thogh not in open speach, yet in effect of spirit, and power of his passion. For this we must vnderstand, that the drift and purpose of Christs death, was not to fight with man, nor to wrastle against flesh and blod: No, no, rather he fought for man, and praied for them that crucified him, saying: Father forgiue them, they know not what they do. His coming and Wrastling was against another sort, against them that were stronger then man, against the Principates and Potestates, and rulers of darknesse of this World, against the spirituall subtill serpent, the old Dragon the deuill. Who when he had done, and ended his vtmost tyranny and violence against him: then Christ the puissant conquerour, where the Deuill and the World had finished, there beginneth nowe to worke, reasoning with the Deuill in this effect of words:

Christ came not to wrastle with man, but against the deuill for man. Luke. 9, 13.

Prosopopeia. The Oratiō of Christ hanging vpon the Crosse, to the deuill.

NOw art thou taken (thou soule feend) and fastened in thine owne snares. Thou proud Goliah, which thoughtest no man in al Israell able to match

match thée, now hast thou found in Israel, a man after flesh, able not onely to match thée, but also to ouer match thée, who with thine owne sword shall strike off thine owne head. Thou hast digged a pit, and hast falne into it thy selfe, and that worthily. See whether thy wilines ioyned with cruelty hath brought thée: So long hast thou raged & raigned thou foule spirite in the World, which hath bin long vnder thy tirrany, in most miserable thraldome, not for any iust Impery thou hadst of thy selfe ouer them, but for their wretched sinnes, which deserued a cruell tyrant to bee set ouer them. Their wickednesse made thée strong, not thy worthinesse. Seeing they were not content at ỹ first beginning, to be gouerned by their Creator, which made them, he iustly gaue them such a gouernour as they deserued, to scourge and plague them, for their vniust rebellion. And now, because thou hast had such dominion, and vsed such tyranny ouer them at thy pleasure, and none able hetherto to resist thée: thou thoughtest therefore to practise the

The sin of man, made the Deuill strong.

the like violence and tyranny vpon my poore flesh also, and hast done what thou canst against me.

First, after my birth thou diddest set Herod to persecute me: thou temptedst me in the desert. What meanes afterward didst thou seeke to trip and snare me? Yet my time was not come. At length when ỹ houre came of darknesse thou didst take and binde mee, and set thy Bandogs to baite me, false witnesses to accuse me, vniust Iudges to condemne me, thy ministers to scourge me, thy Souldiers with this sharp garland to Crowne mee, thy Syeophantes to scorne mee, and after thou laidste this heauy crosse vpō my shoulders, yet not content with that, thou hast strained also my poore body vpon the same, and nailed me fast both hand and foot. In these my torments and bleeding pains, I was drie, requiring a little drinke, and thou gauest me vineger. All this I take to bee thy doing, and no mans else. For this people are but thy instruments and Worke-men. Thou art he that settest them on. Thou art the mat-

The cruelty of Sathan against Christ.

ster

ster of these reuels, the King-leader of this dance, the Captaine of this crew. And as thou art the Arch-enemy to all mankind, so because thou seest me come in similitude of sinfull flesh, thou art mine enemy also, and hast wrought me all this villanie, bringing mee to this crosse, and making me a spectacle heere to all the worlde: And yet not satisfied with all this, after thou hast thus hayled and nailed me to this contumelious Gibbet, now to make amends, in mockerie thou biddest me come downe if I can, and saue my selfe. Yes Sathan, I can come downe, and will come down, and saue my selfe. For that power haue I, both to lay downe my life, and to take it againe, and therefore I wil saue my self, but so as I may also saue all mankind with me: and not at thy pleasure I will doe it, but in such order as the Scriptures require. For I come therefore, to fulfill the scriptures.

And seeing all this is now fulfilled, that belongeth to my passion, and that thou hast done what thy vttermost malice can, now where thou dwelt end,

there will I begin to shew what I will and can doe. And forsomuch as thou hast thus fastened my bodye to this crosse, I aske thee now sathan, in what haue I offended, or what cause haddest thou to do this vnto mee? Behold this bodie, with all the members thereof: heere is my mouth, what guile or blasphemy did euer passe these lippes? My tongue, as it hath been euer talking of Heauenly thinges, and preaching the will and message of my heauenly Father, ready to instruct and exhort all men, so what ydle or angry word did it euer vtter, when did it euer speake euil of any, or defame any creature, or flatter with the truth at any time? What concupiscence came euer in these eyes of mine, or lust in my hart? My hands, which haue allwayes beene stretched forth to doe all men good, thou haste heere stretched vpon the tree, and what haue these handes euer committed? Though I haue been striken, when did they euer offer to strike any? They haue washed poore mens feet, they haue touched and healed foul leapers. What harme

Non est dolus in ore eius. Esay. 53

Christ in all parts of his bodye and soule innocent.

harme haue they doone to any, eyther man or childe? Whose goodes did they euer spoile? what bribe or bribes came euer within these fingers? My wearie feete likewise thou hast nayled to the crosse, which neuer stept to any euill, nor walked in any wicked way, but alwaies haue beene occupyed, trauailing in my Fathers errant, and in my appointed vocation, ready to run and go both day and night to succor my neighbors, sparing no trauaile, from place to place, from Citty to Citty, to set forth Gods glory, and to call all men to the Kingdome of life, continually labouring a foot without easement, either of Horsse or Mule, saue onely a little before my passion (to fulfill the scriptures) I vsed the help of a silly Asse, to ease me into the Citty. From my feet goe to my head, which thou hast so sharpely pierced with a Crowne of thorne. What hath this heade committed or deuised, that might turne either to the dishonor of GOD, or disprofite of my Neighbour? Briefly, from toppe to toe, what part findest thou in all my bodye, that

deserued thus to be handled? From my bodily parts, go further to the inwarde motions, and affections of the minde: search mee both within and without. What Pride, Disdaine, Hate, Enuy, Malice, Hypocrisie, Vainglory, Selfe-loue, did euer stirre in me? Did I not humble and debase my selfe alwayes vnder al men? Examine my whole life to the precise Lawe of God, and search me body and soul, if I haue not in body and soule, honoured my Lorde my God with bodie and soule, with all my hart, and my whol strength, if I haue taken his name in vaine, if I haue not sanctified the Sabbaoth day, if I haue not honoured my father & mother, obeying my father to the death, euen to ỹ death of the crosse, if I haue not euer loued my neighbor as my self, yea, better then my self, if I euer lusted after my neighbors house, his Wife, his Ore, Asse, or any thing he hath, if I haue not euer done to others, as I would bee done to my selfe, &c.

Obediens vsque ad mortem, mortem autem crucis Phil. ii.

When thou temptedst me in the desert, did I euer yeild to thy suggestions? Haue

Haue not I alwaies resisted thee: come search (I say) and ransacke my whole life, common a Parliament of all the wicked Spirites, call also thy Scribes and Pharisies vnto thee, try and spy all my workes, thoughts, cogitations, words, and doings. This I say to thee, and to euery of them: which of you all can charge me with any sin? which if thou canst do, then maiest thou iustly bring me to this confusion, and hold mee in this death. But if thou canst finde no such thing in mee (as thou canst not) wherein to charge me, either to do that was against the Law, or Gods Law, to commaund any iot that I haue not fully obserued: then it is no right, neither will I suffer either thee or Death to holde that, which belongeth not to you, but iustly will deliuer my selfe out of the thraldome of death, and not only my selfe, but also will deliuer them out of ỹ prison of death, whom thou hast hitherto captiued, & letting them out, thee onely will I chaine vp in death & darknesse, as a Transgressor of Gods holie Law, because the Law of GOD iustly

Quis ex vobis arguit me de peccato. Iohn viii.

Venit princeps mundi huius et in me non habet quicquam: Iohn xiiii.

Vt educas de carcere vinctum, de domo carceris sedentes in tenebris. Esay, xlii.

committeth to death, thē that be trans-
gressors. The lawe saith: Thou shalt
Exod. 20, and 21. not kil: and he that striketh & killeth
shall be guilty of iudgement, &c. And
here thou hast persecuted, & laid hands
vpon me, which am guiltlesse, and most
vniustly hath shed innocent bloud. See
Sathan, whether thy greedinesse hath
brought thee. So greedy wast thou to
deuour all men, that nowe thou hast
swallowed one Bone or Morsell that
shall choke thee, & make thee picke vp a-
gain, al that euer thou hast eatē before.
Remembrest thou not now Adam our
Presumption of Adam. olde Progenitor, hauing all the fruite
and the whole Orchard of Paradice at
his wil, was not therewith content, but
Presumption of Sathan nedes woulde reach his hande to the
Tree, which onely was forbidden: and
by that one, lost al the other, and deser-
ued death for his disobedience? no lesse
was it forbidden thee by iustice, finding
no cause in me, to murder me vpon this
Tree, which is ordained for the guiltie,
and not the innocent. And therefore for
thy vnlawfull greedinesse, shalt thou
be rewarded with the same price as he
was.

was. For it is no reason, that he which was seduced by thee, shuld be punished, and thou which was both the author of his falling, and now founde guilty of the like transgression thy selfe, shouldst estape unpunished. As Adam therefore being Lord of Paradice, lost all he had, for presuming uppon one fruite forbidden, so because thou hauing Authority giuē uppon al sinners, hast now likewise presumed uppon one that is no sinner, hast forfaited *ipso facto*, to mee all thine authority, which thou hadst before: so that hencefoorth I discharge all wretched sinners from thy turisdiction, and the power of death, whosoeuer come to me. Auoid therefore, thou cruel murderer: surrender thy holde out of thy possession: let go thy captiues: yeeld from thee thy Bill of debt, wherewith thou hast them indebted to my Father, and condemned unto death: whom now I heere discharge, and receiue for my people, and set them free for euer. And least thou shouldst thinke me heerein to doe thee any wrong, or to doe more then I may, I would therefore thou shouldest

If Adam were expelled Paradise for tasting the tree of life, much more is Sathan to bee expelled from his possession, for murdering the author of life.

The prince of this world shall be cast out. Iohn 12.

Princeps mũdi huius iam iudicatus est Iohn xii.

well know, Sathan, that neither I will here proceede with thee by my absolute power (as I might by reason of my diuine nature, which I haue vnited here to thy humanity: For that were but to ouercome thee by my selfe, for my selfe) neither yet by meere mercie will saue sinners from thee, but by plaine Iustice and order of Law, I will proceed with thee, and in my manhood I wil conquer thee, not for my selfe, but for man, because in my manhoode I haue satisfied the debt of all mankind. Which being discharged, then good right it is, that the Bookes should be cancelled, so that thou shalt haue no more claime, nor Tytle to them, neither thou, nor the Law neither. For this cause I tooke this nature of man vpon me, and came in similitude of sinfull flesh, suffering thee all this while, to worke this extremitie against me, not that I needed for mine owne part, to haue fallen into thy hand, except I would: but for their sake because I would cleare them out of all debt, whom thou haddest in durance.

Christ in his man-hoode paieth al the debts of mã to the Law.

Now therefore, whatsoeuer it is that they

they owe to my Father, or to his Law, heere I offer my ſelfe bound, to anſwer by the Law, the vttermoſt farthing for them. If their bodies haue offended almighty God, my body heere maketh amends: if their ſoules be vnpure, my ſoule maketh a recompence: if the law require life for life, blood for blood, head for head, eye for eye, toth for toth, hand for hand, foot for foot, I ſet my life, my blood, my head, eye, toth, heart, hand, foot, and euery member of my bodie for theirs. For what member in all my body is it, that thou haſt not tormented? And though thou haſt iuſtly condemned them, & death deſeruedly hath ſlaine them, yet I beeing wrongfully condemned of thee, do heer abandon thy iuſt condemnation. And becauſe their deſerued death alſo ſhal be diſſolued, as I haue payed all other debts, ſo will I alſo pay the debt of death, & lay downe my life for them. Which being done, neither ſhalt thou, nor death, nor the Lawe haue any more interreſt vppon them. For as by diſobedience of one, all his Poſteritie comming after him were

Mat. 5.
Leuit. 24.
Deut. 19.
Exod. 21.

Death deſtroyed by death.

Rom. 5.

were worthily condemned to death: so by the same Iustice it is conuenient, that by my obedience all my posteritie, that is, al they which issue out of me, by spirituall regeneration of faith and Baptisme, should be partakers of my life.

Another Oration of Christ hanging vppon the crosse to Death.

After this effect of speech, when Iesus had spoken to the Deuill, speaking likewise vnto death, hee saith to him: And thou terrible Tyrant, thou dreadfull Death, armed with the Iustice of God, the mortall Enemie to all flesh, whom no man was euer able to resist, & which art so ready heere, and so saucie, set vp by Sathan, to seeke my life, neither shalt thou escape my handes. For as thou art the destruction of all other, so will I be thy destruction, thy death, O Death, thy sting O hell: and as I haue ouerthrowne the deuil, thy master, and expulsed him from his kingdome, and spoiled him of all his munitions: so will I also swallow thee vp in victorie, and throwe thee downe headlong for euer. And albeit, I neede not to suffer thy force, vnlesse I list, for mine own part, because thou hast no power vppon me,

I wil be thy death, O Death. From death I will redeem them. Oze. 13.

He shall ouerthrowe death for euer. Esay. 25.

and

and might therefore saue my selfe from thy cruell daunger, if I would: yet for my loue to mankind, because their life shall not perish, whom my death may saue, & because I will not saue my selfe without them, but will deliuer them out of thy handes, for their sakes, to pay their debt, and that by my Crosse vndeserued, I may crosse them out of the Booke of Death, which haue deserued death, I am content: come death therefore, and do thine Office, I willingly heere yeeld my life to thee. And yet neither will I yeelde it to thy hands, nor giue it ouer at thy pleasure. And although thou come heer with thine iron Coulter, or brasen Maule to breake my bones, as thou dost to these heer by me, yet wil I not suffer thee so to do to me, neyther shalt thou breake one bone of me. To fulfill the scripture, I giue ouer my life: yet not at thy wil, but at mine owne pleasure. For be it known to thee O Death, that I haue power to lay down my life, and to resume it again at mine owne will. And thus Iesus speaking, bowed down his head, and gaue vp

Exod. 12

Iohn 10.

vp his Spirit to the handes of his Father, and so departed.

And now, least ye should think these wordes of Christ aboue recited, to bee inuented of me, *per fictionem rhetoricam*, and not confirmed rather, *per Scripturã authenticam*, ye shall heare what ỹ Lord Iesus himselfe speaketh out of the Prophets, and out of the Euangelists, and his holie Apostles, & what the vertue of his passion daily speaketh in our hearts by his holy spirit. First, ye read in S. Iohn, what Christ our sauior, speaking of Sathan, saith. The Prince of this world commeth, and in me hee hath nothing. Meaning that Sathan was comming to lay hands vpon him, and had no lawful cause so to do. And therefore, because he without lawfull cause, would presume to set vpon him, we read what followes after in the same Euangelist. Now (saieth the Lorde) is the prince of this world iudged. And in another place: Now (saith Christ) is the iudgement of this world, now the prince of this world shall be cast out, &c. And in another place, When the

Iohn 14.

Iohn 16.

Iohn 12.

Iohn 12.

Son

Son of man (saith our Sauiour) shalbe lifted vp, I will draw all things to my selfe, &c. And in S. Luke he saith: whē a strong armed man watcheth his house, all is in peace which he possesseth: but when a stronger then hee commeth, and ouercommeth him, he taketh from him his munition wherin he trusted, & diuideth his goods, &c. Luke 11.

In the third of Genesis wee read also, That the seede of the woman should breake the Serpents head. Gen. 3.

Furthermore, when we read the words of Moses to Pharao, although it bee in other persons, yet therein is represented, and shaddowed to vs the very proceeding and working of Christ our spiritual deliuerer, against the spiritual Pharao, the great prince of this world, the Deuill. Exod. 8, 9, and 10.

And hære an end of Christs sorowfull paines. After whose death, the cruell tormentors setting a sharp speare to his side, thrust it to his tender heart, from which eftsones streamed out blud and water, to fill vp the full ransome of our redemption. And thus haue ye the whol course of Christs blessed passion briefly run

Christs hart pierced with a spear.

Blood and water issuing out of Christs side.

run ouer, with the principall parts, and circumstances thereof. Wherein hath bin noted to you his selling, his binding and handling, his hayling and tossing to and fro, first to Annas, then to Caiaphas, then to Pylat, from Pylat to Herod, from Herod to Pylat againe, from Pylat to the Guildhall, from the Hall to the barre, where he was falsly accused, from the bar to the post and piller, where he was cruelly scourged, from the piller, thorough the Citty, from the Citty, to the Mount, from the Mount, vp to the racke of the Crosse, where no droppe of blood was left in all his bodie. What tormentes of death were lacking? What misery coulde bee added more, then that he in his passion sustained? Heere were whips and scourges, prickes and thornes, cords, and ropes, buffets and blowes, mockes & mowes, railing and reuiling, hammer & nailes, crosse and gibbet, thirst and vineger, reed and speare, with such like tortures, and other pangs of his Innocent passion, ἐμπτύσματα ῥαπίσματα, κολαφίσματα, to vse the wordes of Nazianzene: these were

A briefe summe of Christs torments described.

were the instruments of our redemption. All these hee most patiently for our sakes, suffred in his blessed body, which though they be now past in him, yet is it good for vs euer, to haue them still in fresh minde and memorie, not onely this Good-friday, but euery day, both daily and hourely: whereby wee may learne dayly, to suppresse this proude flesh of ours, and so to crucifie with him our crooked affections. For what flesh now can well be proud, beholding our Lord and sauiour so powre on the crosse? Or who will set by the World, that seeth the world to bee such an extreame enemy to the Sonne of God our Redeemer? And not onely to him, but also to all his members to him belonging? Or what Soule, hauing any sparke of Grace, can nowe giue himselfe ouer to sinne, considering the terrible Iudgement, and seuerity of God, vppon his owne naturall & onely begotten sonne, for our sinnes, which sinnes otherwise coulde not bee cleared, but by such a deare price, that is, by the heart blonde of such a glorious person. But of this inough,

The memorie of Christs passion necessarie for euery Christian man.

nough, which rather would bee mused vpon in your hearts, then amplified in words.

The thirde part.

Hauing thus past ouer the paines and punishments of Christ, to proceede now to the third and last part of my Text, it remaineth further to entreate nert, of the glorious Triumph of our Sauiour, which consequently followed after his death. Touching which death of his, many thinges are singularly therein to be considered, or rather to be wondered at, which passe the course of all nature, and example of all other. For to all other men so commonly it happeneth, be they neuer so victorious Conquerours in this life, that when death commeth, it conquereth them, & maketh an end of all their Triumphs, who leaue all behind them, and carry nothing with them, but are caried themselues to nothing: but in this death of Christ all is contrary. For heere death is turned to life: extreame contempt to eternall glory: pouerty to riches, misery to felicity: life endeth, and yet life beginneth: death conquereth, & is conquered:

The triuph of Christ beginneth.

Christs death wonderfull about the course of nature.

Difference betweene the death Christ, and of all other persons.

quered: that which is wont to bee the end of all other, is to him a new beginning. Where other men leaue ỹ world, there beginneth he his raign and kingdome: That which casteth other men downe, setteth him in his triumphe. Such a glorious thing was Death to him, which is so miserable to all other: and not to him alone glorious, but by him also glorious to vs all: so that of one death riseth a double victory, a double triumph. He ouercommeth, and we ouercome: he triumpheth, and we triumph: he by himselfe, and we by him. And though he ouercommeth alone, yet he ouercommeth, not for himself alone, but for vs. For in his victory consisteth our victory: in his righteousnesse standeth our righteousnesse, according to the words of S. Paul: That we might bee made the righteousnesse of God by him, &c.

In Christes death a double victorie contained.

2. Cor. 5.

Of this glorious victory of christ after his death, the scripture in many places recordeth, as in the Gospel of S. Luke: So it behoued (saith he) that Christ should suffer, and afterward to enter

Luke 24.

into his glory. And what glory this is, S. Paule to the Philippians sheweth: where after he hadde first set forth the great humility of his obedience to death, and to the death of the Crosse, proceeding then further, and wondring at his exaltation, saith: Wherefore GOD hath exalted him, & giue him a name aboue all names, that in the Name of Iesus should euery knee bow both of things in heauen, and things in earth, and thinges vnder the earth, and that all toongs should confesse, that Iesus Christ is the Lord, vnto the glory of God the Father.

Phillip. 2.

The exaltatiō of christ after his death.

Of his kingdome also, & of his power, following after his Passion, thus wee read in the Euangelistes: Repent and amend (saieth Iohn Baptist) for the kingdome of heauen draweth neare. And in the tenth of S. Matthew. and in the tenth of S. Luke, where Christ speaking to his disciples, biddeth them goe forth and Preach, saying: The Kingdome of Heauen draweth near. &c. Againe speaking to his Disciples, hee telleth them, that Hee would not drinke

Math. 3.

drink of that vine-grape, til he drank againe with them in the kingdome of his father. Mathew. 26. Or while the kingdome of God were come. Luke. 22. Which kingdome first beganne at the Crosse. Likewise speaking of power giuen to him, that is, to his humanity, hee saith: All power is giuen to me in heauen and earth. Againe, All things be giuen to me of my Father. Math. 28. Againe in another place hee confesseth, That the Father hath giuē all iudgment to his Son. Iohn 5. Also, That his Father had giuen vnto him power of all flesh. Iohn 17. And I will draw all thinges to my selfe, &c. Iohn 12. All which places are to bee vnderstood, not absolutely in respect of his Diuinity, but of his humanity, not as he is God and Man, or God in Man, God cloathed with Man, two natures in one person vnited, so is this power giuen him. Wherby whosoeuer now will be saued, must come to him: whosoeuer wil come to the father, must come by him: who not only is the way to life, but is both the way and life.

The power of Christ after his death

The person of Christ is he in whom standeth all saluation.

Comparisō between Ioseph and Christ the brazen Serpent and Christ, the Temple, & the body of Christ.

As there was no corne to bee had in all the Countries about Egipt, but onely by the hands of Ioseph, who after long affliction was so highly exalted: So is ther no grace, nor life, nor remission, no holy Ghost now to be loked for, but at the hands of this our crucified Joseph. He is the brazen Serpent, which onely healeth the Serpentes wonndes. He is that holy Temple, where God onely is to be found and worshipped, & no where else. Without him there is no hearing God, no helping God, no God for vs at all. He that seeketh and searcheth any naked god without this god clothed in man, wadeth as in the Occian Sea, where hee findeth no bottome. This I speake for causes. Some such I see, which seeme to professe a certaine forme of Religion, *Sed non secundum Christum Iesum*, or as S. Paule saith, *non tenentes caput*, that is, Not holding the head. And although nothing bee more intollerable to mans nature, then God in his naked, vnmeasurable, and incomprehensible Maiesty, as Martine Luther truly saith: yet some such there be

Vide Luther in Epistolam ad Galat.

be phantastically spirited, which setting Christ aside, and walking in their *mirabilibus super se*, wander in their speculatiue contemplations, they cannot tell whither, thinking to finde out a God, to saue them by their owne workes and seruice, which they shall neuer find. So the Iewe thinketh to bee saued by the Law of Moses: the Turke by his Alcoran: the Papist by his good deedes: The Monke and Frier by his workes of perfection. Wherein they are all deceiued. So far is it of that there is any sauing God without Christ, that it is an horrible thing (to vse the wordes of Luther) to think of god without christ.

Whosoeuer therefore hath to deale with god for his iustification saluation, remission of sins, and life euerlasting, let him straine his braine no further with cloming speculations, but humbly seeke and come to this incarnate God, Christ Iesus crucified, GOD dwelling in Man, clothed with Man, Mediatour betweene God and Man, the naturall Sonne of God, and naturall Sonne of a Virgin, bone of our bones,

Vide Luther in Epistolam ad Gala fo. 18.

and flesh of our flesh, and there begin his saluation (as Luther wel teacheth) where Christ beginneth his incarnation, and fal down at the manger, and at the lap of the virgine, where this childe lieth, and there behold this blessed son, giuen to vs, born for vs, sucking, growing, conuersant here in middle Earth, teaching, preaching, bleeding, dying, rising againe, ascending aboue all heauens, hauing ful power aboue al things. And no doubt but this Childe shall beare him out, and bring him at length where hee shall see face to face. In the meane season, let vs anker here in this hauen, where we shal find rest, and safe harborow, and beware wee goe no further nor lower, but onely to this crucified person, except we goe in his name & bee sure to take him with vs whersoeuer we go. If he be our King, whether then can ỹ subiect go further then to his Leige, Prince, and Soueraigne? If he be our Shepheard, whether can the wandring Shéepe séeke but to his Pastour? Whether should the desolate conscience fly but to his owne bishop?

Who

Who is the glorie to the wife, but the Husband? Where can the member loke for succour, but at the head? Or what is it that we can lacke, either in Heauen or Earth, but this our head, our Husband, our Bishop, our Pastor, our Prince and King is able to supply? When the people of Egipt fainted for hunger, and sought for corne, yet when they had al done, at length they were al sent to Joseph to bee serued. *In illo estis completi.* i. In him ye are all compleate, saith S. Paul, as though he would say: there is nothing in all the World lacking to your necessities, but in him yee haue it fully and perfectly. If ye would haue grace, peace, mercy, quietnesse of conscience, forgiuenesse of sinnes, spirituall comfort, gifts of the holy ghost, resurrection, the fauour of God, reconciliation, heauen, and life euerlasting, he hath it in his owne handes to giue you: *Quia in ipso complacuit omnem plenitudinem inhabitare.* i For in him it hath pleased God all fulnes should dwell, saith Saint Paule. And thus briefly ye haue heard, to what power and glo-

No flying but onely to Christ. Coloss. 2.

All fulnesse in Christ to supply our necessities.

Coloss. 1.

ry Christ our sauior is now aduanced, after his death & ignominious passion.

The tryumph of Christ after his death

Now of his victory and triumphe a word or two. Albeit I am somewhat weary, and haue made you weary also, I feare with long standing, yet were it pitty that such heauenly matter comming now to hand, should passe vntouched. In worldly victories, and great triumphes, when any famous Act is done, or prowes atchiued, the Captain is wont to bring *ante currum triumphalem*, some noble spoile, or certaine of his principall enemies subdued by him for a Spectacle to the people. So Judith brought the head of Holofernes, Dauid brought the head and sword of Goliah into Hierusalem. Augustus brought Signa Parthica into the citty of Rome. Sapores king of Persia brought Valerian the Emperor in a golden Cage. Of diuers other famous and tryumphant victories we reade in storyes: As of Alexander in subduing the Barbarians, Themistocles in repelling the Persians, Emilius the Macedonians, Scypio the sonne of Emilians against

Comparisō between the triumphe of Christ, and of other cōquerers.

Anni-

Annibal, and the Numantians, Pompeius against the Armenians and Asians, Cesar against Pompeius, Lucullus against Mithridates, Marcellus against the Scicilians and Carthagenians, with diuers moe. But amongest all victorious Stratagems, and triumphes, neuer was, nor neuer shall be any to be compared, with this glorious conquest of Christ our Sauiour, which exceeded all triumphes that euer were, so farre as the enemies whom he subdued were exceeding in strength aboue all enemies, that Man either did, or euer could ouercome. For the enemies who those valiaunt Warriers by violence, and force of souldiers oppressed, though they were able in armes, yet were they but men, and such as might bee ouercome by Men. But these ouer whom this our Conquerour triumphed, were such Aduersaries, as Conquered euen the conquerers themselues: yea al conquerers that euer were: whom no flesh could withstand, no sword repelle, no policy auoide. And these hath he vanquished, not by ayde of any creature, but

The triuph of Christ against the Deuill and Death.

but onely by himselfe fighting alone.

Of the which aduersaries, the first was the spiritual great Goliah the deuill, ỹ mighty Monarch of this world: the other was Death, the capitall enemy to al flesh and blod. Of whose most happy ouerthrow, partly I haue touched before.

Gods wrath ceased by the death of christ.

Besides these, and with these, cõmeth another great enemy, or rather greater then they, which being called in Scripture *Inimicitia*, or *Ira Dei*, Gods heauy wrath or hatred, was a sore and intolerable aduersary to man: Whom this worthy Captaine likewise put to flight and slue. And how? By his crosse, that is, in being slaine himselfe. Whereof we read in ỹ scripture thus: *Per crucem reconciliauit nos Deo, interficiens inimicitias semetipso. i.* By his Crosse hee hath reconciled vs to God, killing enimity or wrath in himselfe. With this wrath, or rather before this wrath and hatred of God, commeth another strong enemy called Sin, with a cruell company of deadly aduersaries waiting vppon him, as hell, damnation, desperation,

Ephe. 2.

destruction, expulsion, the Worme of conscience, thraldome, captiuity, malediction, of which malediction, first wee read in Genesis: Cursed be the earth for thy sake. With toile & great labor thou shalt feede thereof, and get thy bread with the sweat of thy face, till thou returne to the earth again from whence thou camst, for earth thou art and to earth thou shalt. Genesis 3. Again of this malediction we read: Cursed be thou in the citty, cursed in the field, cursed bee all that thou hast and possessed. Cursed be thou, & al thine of-spring. Deut. 28. The manifold maledictions belonging to man in this life. With a number of other miserable calamities, which not only we may read in that Chapter expounded against vs, but daily may feele by experience working in vs. Whereof ensue all these hard distresses, and heapes of infinite miseries, slauery, oppression vnder tyrannous persecutours, plagues, murders, warres, dangers by land, daungers by water, dangers by elements, seruitude, penury, prisonmentes, Casualties, ruines, aduersities, iniuries, feares, cares, hart-breakings, hartburnings,

nings, cruell handlings, painefull sufferinges, sighes, and sorrowes, losses, greeuances, afflictions of body, afflictions of spirite: and who is able to recite all the effects of Gods malediction laid vpon man for sinne? All which heapes and multitudes of wofull malediction, the Death of this our Lord and Soueraigne, hath dissolued and dispatched, triumphing by himselfe ouer them all: according to the wordes of S. Paule: Gal. 3. Christ to redeeme vs from the curse of the Law, was made for vs accursed, that the blessing of Abraham might come vpon the Gentiles, thorough Christ Iesus, &c.

Besides these triumphes and valiant Conquests of Christ our Sauior aboue specified, remaineth another tryumph, as glorious as all the rest, against a mighty, a sore and stout Enemy, of whom al our Enemies took their force. This Enemy was of so great effecte, and diuine authority, that so long as he raigned ouer vs, neither could we bee safe for him, nor yet was it in our power by any meanes, to auoid him from vs.

vs. But before I beginne to speake of this Enemy, I will first heere play Ioseph ab Aramathea, & reuerendly take downe the body of our Lord from the Crosse, and lay him in his sepulcher, til ye shall heare of him, within these thræ dayes more againe. And heare now hauing taken down the crucified body of Iesus from the Crosse, to occupy your eyes, and to delight your minds, I entend, by the grace of Christ crucified, to set vp heere in Paules Crosse, or rather in Christs Crosse, another Crucifire, a new Rod vn to you, a Crucifire that may doe all Christian hearts good to behold. This Crucifire is hæ that crucified all mankinde, & hath brought many a Man to the Gallowes, to the Crosse, to the Gibbet, & at last crucified Christ our sauiour also. So seuere was he, that he spared none, so strong, being Armed with Gods Iustice and iudgement, that none could escape him. And now shall ye sée him hanged vp, & crucified himselfe, the meriest and most happiest sight that euer came to man. Lift vp your heades therefore (O yæ faithfull

Christ taken downe and buried.

A crucifix set vp at Paules Crosse.

The strēgth of the Law.

The triūph of Christ ouer the law.

full of the Lord) with ioyfull thankes vnto God: as ye lamented euen now in beholding the innocent Son of God wrongfully crucified, and so tormented vpon the Crosse: so now reioyce as much in beholding this new Crucifix, which before was a Crucifier, and a Iudge, but now both iudged and Crucified himselfe to all your comforts. Ye muse peraduenture and maruell, what great Crucifixe this should bee: and no doubt a great Crucifixe it is, and therfore required a great Crucifier, and so he had: both great Conquerours, and both themselues Crucified, howbeit, not of like greatnesse, nor of like condition: the one our Sauiour, the other our Condemner: the one for a fewe houres crucified, the other for euer: the one wrongfully, the other iustly put to the Crosse: the one of his owne meere will, the other of meere force, and by conquest. Of the one I haue preached vnto you already, which is christ Iesus crucified: Of the other S. Paule now shall tell you.

The son of God; The law of God, both crucified.

His name is the Law of Commandements,

dements. Whereof ye shall hear what Saint Paule speaketh, both in the Epistle to the Ephesians 2. and also the Colosians 2. This Law (saith hee) of Commaundements, or Gods Hand-writing that was against vs in decrees, he hath made void, abolished, and hath affixed to his crosse, & spoiling Principates and Potestates, hath made an open shew of them, tryumphing ouer them openly in himselfe. And thus haue ye vpon one crosse two Crucifixes, two most excellent Potentates, that euer were, the son of God, and the Lawe of God, wrastling together about Mans saluation, both cast downe, and both slain vpon one crosse, howbeit, not after like sort. First, the son of God was ouerthrowne, and took the fall, not for any weakenesse in himself, but was contented to take the foile for our victory. By this fall the Law of God in casting him down, was cast in his owne trip: and forgot himselfe. For where the Law saith: Hee that doth the Commaundementes, shall liue in them: Christ kept the Law, & yet contrary

Crucifying of the Law.

The Law a transgressor in the condemning of Christ.

trary to the law, liued not in it. Therefore as it was against al order of iustice and law, that he should be condemned, Which neuer knew any sin: so stood it with good Iustice, that the Law which offended, in condemning the innocent, should forfeit his right to him, whom he wrongfully had offended. Whereupon in conclusion it followed, that ỹ law which before was holy, profitable, immaculate, and necessary, beeing now found a transgressor, must needes giue place to a holier person, which neuer transgressed, and so right was taken as guilty and culpable, and fast nailed hand and foot vnto the Crosse: according as we read in S. Paules words: The law condemnary which was written against vs in commandements, he cancelled, and affixed to his Crosse, trymphing in himselfe, Coloss. 2.

The Law crucified to the crosse of Christ.

Where is to be vnderstood in crucifying this Law of GOD, not that the commandements of God are now crucified & abolished, so that they are now not to be obeyed, or practised of vs any more. S. Paule saith not, that the commandements

mandements of Gods law be crucified, but the handwriting that was against vs in commandemēts to be crucified, meaning thereby the curse, or condemnation of the Law to be extinguished: so that the commaundements of God, though they teach what is to bee done, yet they condemne not them that be in Christ Jesu: and though they bear rule in the body, so long as it liueth here: yet they rule not ouer the conscience to condemnation. For therefore was Christ made accursed for vs, to redeeme vs from the curse of the Law. Gal. 3. So that Christ & the law in a true christian conscience, are contrary and incompatible, as the Scholemen terme it: or as we may say in plaine English, are two thinges which cannot stand together: but either Christ must giue place, and the law stand: or else the law (the condemnation of the Law I meane) must end, and Christ raign in the conscience of the Christian penitent. For both these, Christ and the Law, Grace and malediction, cannot gouerne together. But Christ the Sonne of God, which

Christ and the malediction of the Law cannot both dwell in one conscience together.

The Kingdome of christ beginneth, & the kingdome of the Law endes, both vpon one crosse.

once dyed, can die no more, but must raigne for euer. Wherefore the Lawe with his strength, sting, and curse, must surcease & haue an end, so that as Christs kingdom first beginneth vpon the crosse, euen so the kingdome of the Law vpon the same Crosse, and at the same time expireth.

And here commeth in that, which in scripture is called *Libertas Christiana*, Christian liberty. Of which liberty S. Paul thus writeth to the Gala. Christ was made vnder the Lawe, that hee might redeeme them, which were vnder the Law in bondage. And again: In the liberty wherein Christ hath set you, stand fast, and come no more vnder the yoake of bondage. By which liberty is ment, not the liberty of flesh, for vs to run at large, & do what wee list (as many there bee now adaies, which abuse Christian liberty, to carnall licence) but the liberty belonging onely to the inward conscience of a iustified Christian, which once was in bondage of the Law, not onely to obey it, but also in danger of perpetuall death, and male-

Gala. 3.

Against the abusers of Christian liberty.

malediction by disobeying the same. From this danger christ now hath vterly cleered al true penitent, and trembling consciences, setting them at liberty, not from the vse and exercise of the Lawe, but from the dominion and authority iudiciall of the Law.

The malediction, not the vse of the Law taken away.

And that is it, which S. Paule heere speaketh and meaneth, saying: He hath dispatched the Obligation or Hand-writing, that was against vs in decrees and hath crucified it fast to the crosse. Wherein the Phrase of Saint Paules speach would bee noted. If he had but said, that christ had pluckt vs out from the daunger of the Law, or that he had staid the sentence of iudgment against vs, or had reprieued vs from ỹ condemnation of the Lawe, it had beene much, and a ioyfull matter (no doubt) of singular comfort vnto vs. For what more comfort can be to a guilty person, cast by the law, then to heare the peremtory sentence of indgement against him, staied, reuoked, or turned away? And yet in this comfort, some feare remayneth withall, so long as the authoritie

Coloss. 2.

of the Iudge endureth, and as the law still standeth, whom he offended.

But now marke (O ye faithful of the Lord, especially you, that labour and be laden in conscience) and expend wel the heauenly message of this worthy Apostle, what he speaketh of the law, & how he speaketh. He saith not that the sentence of iudgement is staied, & that we are pardoned, nor saith that the action is saine, and we reprieued. No, no, he goeth further, & telleth vs plainly, that the law which was against vs, our accusour and condemner is slaine, killed, crucified, and nailed fast both hand and foot, and so crucified, not as Christ was, to rise again the third day, neither hath the Law such power to rise againe, as the son of God did, but remaineth slain and abolished for euer, neuer to rise againe, nor to haue any more power against them that bee in Christ Iesus. Wherby the case of our saluation standeth firme and substantiall, without al feare of iudgment and condemnation. For if there bee no accusing nor condemning, but by the Law, then to kill the

Affixit illud cruci suæ, &c.

The condemnation of the law not staied, but killed to all true Christians.

the Lawe, which killed vs, what is it els, but to discharge vs from condemnation for euer. He that deliuereth his friend for a time, out of his Enemies hand, doth him a pleasure: but he that killeth the Enemy, & riddeth him quite out of the way, giueth perpetuall safety. So remission of sins by Christ, if it were for some times, and not for all times, for some sinnes, and not for all sins, then the Law had liued still. But now the killing and crucifying of the Law, importeth full remission to be absolute, and our safety to bee perpetuall. Whereby commeth now the saying of the Apostle to be true: That ther is no condemnation now to them that bee in Christ Iesus, which walke not after the flesh, but after the spirit. And why is there no more condemnation? For the Law being slaine, which was the accuser, who shall now lay accusatiõs against the elect? It is God that iustifieth, and who is he then, or where is he that shall condemne? where is he? If ye will needs know where he is, S. Paule will tell you. There he is (saith

The killing of the Law importeth our safety to be perpetuall.

Rom. 8.

he) vpon the Tree, vppon the Crosse of Christ fast crucified. A dead man (saith our Prouerbe) can doe no hurt. Euen so no trembling cõscience néedeth now to feare the power of the Law, that is in Christ. Neither is there to him now any Law to condemne him, as the said Apostle most comfortably teacheth vs, saying: sin shal not preuaile ouer you. And why? Because the law, which is the power of sinne, is now dead to vs. So that like as if a woman be discharged from her first husband being dead, and hath maried another man, the first husband hath no more power ouer her: euen so wée now being espoused vnto Christ our second Husband, are free vtterly from our first husband the law, and as S. Paul in the same place saith, Are no more vnder the Law, that is, vnder the dominion and malediction of the law, but vnder grace, that is, vnder perpetual remission of sins, committed not onely before our Iustification, but as well also after: and during all our life long: adding this lesson withall (as followeth in the same place) not

Rom. 6.

2. Cor. 15.

The Law compared to the first husband, Christ to the second.

that

that Sinners now should sin the more therfore, because they are vnder grace: but that weake infirmity might be relieued, broken consciences comforted, and repenting sinners holpen from desperation, to the praise of Gods glorie. For as God forgiueth not sinners, because they should sinne: so neither doth infirmity of falling, diminish the grace of Christ, where faith with repentance worketh.

Gods great grace ought to be no encouragement to sin.

These thinges standing so, seeing that our first husband the Law is now deceased (as S. Paule telleth vs) let vs weigh our state with the scriptures, and yoake our selues no more vnder subiection of the Law, from whom we are deliuered. I speake not here with Etius, Eunomius, or with the Anomeã Heretickes, against the due obedience of Gods holy Law (as our aduersaries falsely belye vs) but I speake with S. Paul against the malediction, and condemnation of the law, vnder whose iurisdiction all we were once contained, as the wife vnder the Law of her Husband. To him first wee were by nature

Antipophora.

Christians set free from condemnation of the Law.

coupled, being to vs a sharpe and a bitter Husband, and rather a tyranne, or an Lustfere warder and Schoolemaster, then a Husbande, and could in no case be diuorced from him, but onely by his death. And now S. Paule heere bringeth vs word, that he is dead to vs, and we to him: By the body of Christ, that we may lawfully now marry another Husband, euen him that is risen again from the dead, to fructifie vnto God, through obedience of good life.

The Lawe dead to mā. And man to the Law. Rom. 7.

And thus much touching the triumph of this glorious Prince. Wherein you haue heard, what mighty and perilous enemies hee hath subdued, and all by himselfe, and yet not for himselfe, but for vs. For so much as the debte was not his, but ours, which hee for vs did acquite. For he had forfeited to the deuill our soule, to death our bodies, our conscience to the Law. He then taking our quarrell in hand, trode vppon the Serpents head, threw downe the Deuill, destroyed Death, captiued captiuity, and crucified the Law. So that ỹ labour was his: the victory is ours, he had

had the paines, we had the profit, according as wee read in S. Iohn: Others (saith he) haue labored, and you haue entered into their labours. Also in the same place: One (saith he) soweth the ground, & another reapeth the fruit, &c. Iohn 4.

Now, what fruite is it that wee doe reape by this blessed sowing of Christ, (who not only was the sower, but also the seed sowne) it is shewed uow in the end of our Text and Message, in these words of the Apostle:

The Text. 2. Cor. 5.

That he might be made the righteousnesse of God by him, &c.

In which fewe wordes is briefelie compact all the felicity, that euer can come to mankinde. For as sinne was the spring originall of all the miseryes and mischiefes, that euer happened to man before, so now righteousnesse likewise is the originall cause that bringeth life, and all goodnesse to men. Here then is righteousnes set against sinne: two contraries fighting, one to counterpease with the other: both of equall force, to contrary effects. For as sinne and

The fruite and effect of Christs passion.

Perfect sin and perfect righteousnes striuing together in man.

and wickednesse was perfect in vs, which brought death and condemnation to Man: so Pari συμμετρια againe that righteousnesse, which bringeth life & eternall saluation, must likewise bee perfect in Man. Which because it cannot be found in our owne actions, it must be sought in the action of another and imputed to vs as our owne, which may stand effectuall. And that is it, which the Apostle here saith: That we might be made the righteousnesse of God by him. As much to say: That we might be accounted righteous before God, with that righteousnes, not which is in vs, and is imperfect, but which is in Christ, and by him is imputed to vs through faith, which iustifieth vs before God.

2. Cor. 5.

Two sortes of righteousnes in scripture to be noted.

Wherefore, we must remember here to make a distinction of *Iustitia*, of righteousnes, by the Scripture, which after the doctrine of S. Paule, is taken two manner of wayes. One kinde of righteousnesse is that, which is called *Iustitia Dei*, or *Iustitia fidei*, That is, the righteousnesse of God, or righteousnes

of

of faith, and the same also may bee called *Iustitia passiua*. The other kinde of righteousnesse is that, which is called *Iustitia propria*, or *Iustitia operum*. Our owne righteousnesse, or righteousnesse of workes. Which also in vs is called *Iustitia actiua*. And this distinction is necessary to be marked. Or els we shal be greatly deceiued, and wander blindfold in the doctrine of saluation.

Distinction of righteousnes necessary.

Of these two sorts of righteousnes, the first, which is the righteousnesse of faith, is it which onely standeth before God, and none other, and therefore is called of S. Paule, the righteousnesse of God, because it hath so pleased god by his promise to accept, and impute this righteousnesse standing by Faith in his Sonne, to euerlasting saluation. Whereupon S. Paule to the Philippians, writing of the difference betweene these two sorts of righteousnesse, refuseth the righteousnesse of the Law, that he might be found in Christ, hauing not his owne righteousnesse, but the righteousnesse of Christ, which is of faith, Phil. 3. Againe, the saide Apostle writing

Righteousnes of God.

Iustitia Dei called *Iustitia fidei*, *Iustitia passiua*

Iustitia nostra.
Iustitia operum.
Iustitia actiua.
Rom. 9.

writing of ỹ Iewes, which sought for righteousnesse, and found it not: and also for the Gentiles, which sought not for righteousnesse, & yet found it, sheweth the reason why: Because (saith he) the one sought it as by works and the law, & came not to it: who not knowing the righteousnes of God, and seeking to set vp their own righteousnes did not submit thēselues to the righteousnes, which is of God. The other who were the *Gentiles*, sought not for it, & yet obtained righteousnes, that righteousnesse, which is of faith. Also in the third Chap. of the same Epistle, S. Paul writing of this righteousnesse, which riseth by faith in Christ, cals it Gods righteousnesse, comming not by our workes, but by his promised imputation, in these wordes: Whom God (saith he) hath set vp for a propitiation by faith in his bloud, thereby to make manifest his own righteousnes, in tolerating our sins. Againe in the same Chapt. his wordes be plaine & manifest: The righteousnes of God (saith he) is by faith in Iesus Christ, in all & vpon all

Difference betweene righteousnes of faith, and righteousnesse of works.

Righteousnes of God in Scripture what it is.

Rom. 3.

all that do beleue. And likewise wher he writeth in the first cha. in this wise: For the righteousnelle of God, by it is reuealed from faith to faith. Rom. 1.

And thus haue ye heard Gods righteousnelle through faith, comming not by our workes, but by Gods grace and imputation, how S. Paul commendeth it, and how God alloweth it to iustification. Now as touching the other kind of righteousnelle, which is called our righteousnes, & commendeth by mans working, & not onely by imputation, ye shall hear what the scripture reporteth. Al our righteousnes (saith Esay) is like the stained clout of a defiled woman. When ye haue done all yee can, say (saith our sauiour) that ye are but vnprofitable seruants. Likewise S. Paul speaking of the righteousnelle which commeth by the Lawe, and weighing the same with the other righteousnelle which standeth by Faith in Christ, so greatly abhorreth that sort of righteousnelle of his owne, that he did account, and so doth stil account al those things, which he thought before to be excellent van-

Gods righteousnelle

Mans righteousnelle.

Esay 64.

Luke 17.

Philip. 3.

vantage, now to be lolle & filthy dung, That he might winne Christ, and be found in him, not having his owne righteousnesse by the Lawe, but that righteousnes which commeth of god through faith. And thus ye see the true righteousnesse, which standeth before God, not to proceed of the Law, but of faith: not to be ours, but Gods righteousnesse: not to be actiue, but meer passiue, that is, not that we be the Agents, or doers thereof, but onely receiuers of it at the hands of God, according as the Phrase of this our Texte doth rightly purport. For the Apostle saith not Actiuely, *Vt nos efficeremus iustitiam Dei*, that we should make or worke the righteousnes of God: but passiuely, *Vt efficeremur iustitia dei*, That wee should bee made the righteousnesse of God, By whō? Not by our selues, least we shold glory in our selues. But by another, ỹ is, By him that was made sin for vs, & suffered his passion for vs, to whom be glory for euer, Amen. *Per illū* [By him.]

Iustitia actiua. Iustitia passiua.

The righteousnesse of a Christian is not actiue but meere passiue.

Wherefore, whosoeuer studieth to bee found righteous in Gods sight, let him

him learne diligently, by the doctrine of S. Paule, to make a separation, as far as is from heauen and earth, betweene these two, that is, betweene the righteousnesse of workes, and righteousnesse of Faith, and in any wise beware hée bring none other meanes for his iustification, but onely this which the Apostle speaketh of, [*Per illum*] by him, that is, but onely Faith apprehending the Body or Person of Christ Iesus crucified.

This pronowne [*Per illum*] aboue al other thinges ought most principally to be alwaies in our eyes, and especially in our hearts. As the eyes of the olde Israelites, were willed to loke to the brazen Serpent for their bodily health: so haue we, for our spirituall saluation, no other Obiect sette before the eies of our faith to beholde, but this [*Per illum*] which is as the Church, is wont to say: *Per Christum Dominum nostrum.* And therefore Saint Paule concluding this matter, doth well adde in the latter end this same [*Per illum*] forasmuch as this pronowne maketh vp all our religion,

ligion, & excludeth all other pronownes [*Per illos* or *per illas*] and not onely pronowns, but all other nownes also, both proper and vnproper, it debarreth both Mary, Iames, Iohn, Paule and Peter to, as Peter himselfe loking vpon this Pronowne, [*Per illum*] will tell vs flatly: *Non est aliud nomen sub cœlo*, there is no other Name or Nowne vnder heauen, saith he, &c. but only this Apostolicall Pronowne Demonstratiue [*Per illũ.*] I call it Apostolicall, because the Apostles neuer taught no other Pronown to saluation, but this. I call it demonstratiue, because that all true Apostolicall preachers now likewise, ought to demonstrate to the people, & to lead them by none other pronowne, but only [*Per illum*] and must take singular hæde, they turne not [*Per*] to [*Præter.*] They which bring in the testament of S. Frances, the rule of Saint Benet, the order of Dominicke, or Merites of any other Patrons, holde not the right demonstratiue [*Per illum*] but [*Præter illum*] doe shote (as Saint Paule saith) to a wrong marke.

Let

Let vs therefore, that be right Christians, and thinke to win, marke well our marke, and loke well to this Crucified Pronowne, this person, I meane [*Per illum*] for by him, as Saint Paule sayth, wee are made the righteousnesse of God. 2. Cor. 5. By whose passion al our enemies be subdued, all gotten, al is cleared and discharged, all finished and consummate. By the bloude of whose Crosse all thinges are pacified, both in heauen, and in earth. Colos. 1. By the body of whose flesh, we are reconciled. Colos. 1. By whose bloud we haue redemption, and remission of our sinnes. Ephes. 1. And we that once were farre off, are made neere vnto God. Ephes 2. By whose stripes we are made whole. Esay 53. By whose death, Death is destroied, & life brought to light. 2 Tim. 1. And hee also destroyed, which had the power of death, that is, the Deuill, and they deliuered, which liued vnder feare of death all their life in bondage. Heb. 2 By whose flesh is taken away the diuision, and seperation betweene God & vs. Ephes. 2. In whose one body, both

A briefe repetition of the fruites that come to vs by Christs death.

Iewes and Gentiles are united to one God. Ephes. 2. By whose obedience we are made iust. Rom. 5. By whose righteousnesse we are iustified to life. Ibid. by whose curse we are blessed from malediction of the law. Gala. 3. By whose pouerty we are rich. 2. Cor. 8. Who is our peace. Ephes. 2. Who is our aduocate with the Father, and the propitiation for our sins. 1. Iohn 2. Who was made of God for vs our wisedom, righteousnesse, sanctification, and redemption. 1 Cor. 1. Who sauetly his people from all their sinnes. Math. 1. Who taketh away the sinnes of the World. Iohn 1. Who hath torne in pieces the obligation against vs. Col. 2. Who iustifieth the wicked by faith. Rom. 4. By whom we are at peace with God. Ro. 5 whom we haue boldnesse to enter with all confidence thorough Faith in him. Ephe. 3. In whom we are made full & compleat. Colos. 2. Ionas was not so soone cast out of the ship into the sea, but the tempestuous Winds ceased by and by, *& stetit mare à feruore suo.* Ionas. 1. The Paschall Lambe was no sooner slaine,

By

Ionas cast into the sea, a figure of Christ.

staine, and his blood vppon the postes, but the people, euen the same Night, were deliuered out of Pharaohs thraldome. Exod. 12.

The Paschal Lamb.

Infinite it were to expresse, and loysfull to behold in the Scriptures, all the admirable Treasure and Riches, contained in this principal pronoune of al Pronounes (*per illum*) which haue no end in them. But because this Sermon must haue an end: wherewith I haue wearied you enough, and my self more: therefore not to ouer-weary you with more prolixity, I thinke good to cease after I shal adde a word or two, to shew you to whome, and by what meanes these excellent benefits of Christs passion are to be applied. Whereof needfull it is somewhat to be said. For as all we Christians agree in this, that Christ is our Redeemer, and that he died for the sinnes of the world: so all we agree not in this, by what meanes the merites of Christs passion, are to bee applied vnto vs.

Our Aduersaries, which holde with the Church of Rome, and persecute vs

The maine cause wherby the merits of Christes passion, be applyed to vs.

Error of the Papistes in aplying the merites of Christs passion by contrary means

for holding with the Gospell, say that the maine cause, or instrumentall cause or condition, whereby the Passion of Christ is made auaileable and effectuall to vs, is not onely our Faith in Christ, but diuers and sundry other helpes they ioyne besides, as auricular confession, contrition sufficient, and satisfaction, propiciatorie Sacrifice of the Masse, pardons and indulgences of the Pope, the storehouse of the Church, merites and inuocation of Saintes, to beleeue the Church of Rome, and to bee subiect to the bishop thereof. And these they take as necessary matters to Saluation, which vnlesse a Man doe annexe withall, as time and occasion seruetth, the death of Christ cannot be applied (say they) as meritorious alone to saluation. Other concurrents also, they adde besides these aboue Named, which albeit they touch not so neere the necessity of saluation, yet they help wel forwarde, and augment the working and merites of Christes passion, to our saluation. And these they count to bee merites of superogation, Counsailes,

workes

workes of perfection, building of Monasteries, giuing to churches, hearing of Masses, entring to religion, auſterity of life, keeping of vowes, willfull pouerty, and ſuch like.

Contrarie to this Doctrine, we affirme with the Word of God, that as the bloode of our Sauiour, is the onely materiall cauſe, and the promiſe of God in his worde, the formall cauſe of our iuſtification: So againe we ſay, that the ſame promiſe of God in his worde, freely and freme, without any condition at all, as of neceſſitie annexed to iuſtification, ſaue onely one, which is faith in Chriſt. For although workes of Mercy and Charitie, be alſo required in Scripture, yet that is not, becauſe the doctrine of promiſe requireth them, as conditions to the act of iuſtifying, but becauſe the doctrine of the Lawe requirely them, as neceſſary duties to the inſtitution of life. Of this promiſe being free and abſolute, without all other conditions, Saint Paule thus plainely teſtifieth & teacheth. Therfore by faith (ſaith he) commeth the inheritance, as

Promiſe of iuſtification hath no condition anexed, but faith alone.

Doctrine of promiſe, doctrine of the Law, are diuers.

Rom. 4.

Promise of inheritance, standeth firme by S. Paule, Ergo it standeth not by workes.

after grace, because the promise might be firme and sure to all the seede. In which wordes yee see no condition required to promise, but onely faith: and why other conditions bee excluded, ye beare the cause also. For that the promise (saith he) might be sure. And why sure? For else if it should depend upon workes and merits of men, it were alwaies unsure and uncertain. For who euer knoweth, when he hath done and deserued enough? And therefore it is, that we say, Faith onely iustifieth: because the Scripture teacheth us to bee saued by promise, which promise were no promise, if it stood upon conditions.

Galath. 3. A gifte that standeth upon conditions, cannot be called a free gifte. And if the inheritaunce come by the Law, then it commeth not of promise. Holy, life everlasting, saith the Scripture, is the gift of God, & commeth not of workes.

When the womans seede was first promised to Adam, what had he deserued? God promised to Abraham a seede, wherein all nations should bee blessed, of free gift, without all conditions, be-

Genesis 3.

Genesis 12.

Genesis 11.

fore

sore he came out of his countrey, to follow the Lord. The same Abraham had Isaac his sonne, by Sara his wife: also Isaac had Iacob by Rebecca, and yet both Abraham and Isaac, with their Wiues, were past all strength to haue children, before God kept his promise. What deserued the Tribes of Israell, whē God deliuered them from the bondage of Pharao? In the thirde of Exodus, God promised to Moses to giue the people a Land of Milke and Hony: yet we read of no condition annexed to that promise, and though their deserts in the desart were very simple, yet God kept his promise. What made Iacob loued, and Esau hated? The son of the free-woman to be receiued, and the son of the bond-woman to be cast out? not deseruing, but election, not the Law of workes, but the promise of God. How was the throne of Dauid established for euer, and the Throne of Saul refused? Not by weighing their merites, but by election of promise, without conditions. Euen so, it hath pleased God, through Christ his Sonne, to giue his little

Genesis 21.
Genesis 25.

Example of Gods promise to bee free.

To the action of life many thinges requisred.

To the acte of iustifying onely Faith required.

True faith what it is, examined.

stocke a kingdome, which kingdome because he hath promised onely to faith and hath no other conditions annexed, therefore we holding vpon the free promise, say that faith onely iustifieth vs, not denying many thinges else, to bee required to the action of life: but excluding them as conditions in the acte of iustifying, which office of iustifying goeth onely with faith in Scripture, and hath none other condition, or meane annexed to it.

Nowe, to define what this faith is that iustifieth, here is to be vnderstood, that the true faith, whereupon dependeth the whole condition of our iustifying, must euer looke to his right object, which is the body of Christ, the sonne of God crucified. For else many kindes there be of faith, as euery thing that is true may be beleeued, but not the beleeuing of euery true thing doeth iustifie. He that beleeueth there is but one God, which created all thinges of naught, beleeueth truly. And of this faith speaketh Saint Iames: Tu credis quod unus est Deus, &c. Iames 2. yet this faith with-

out

out the obiect of Christ crucified, inclineth not. Likewise he that beleeueth God to be iust, omnipotent, mercifull, & that he is true of promise, beleeueth well, and holdeth the truth. So he that beleeueth that God hath his election from the beginning, and so perswadeth himselfe to be one of the same elect and predestinat, hath a good beliefe, and is well perswaded. But yet the same perswasion, vnlesse it apprehend the right obiect with all, eueneth not to saluation. The Iew, though he say, that hee beleeueth in one God, maker of heauen and earth, and perswadeth himselfe that God hath elected the seed of Abraham, and be neuer so deuout in his prayers, charitable in his almes, & precise in keeping the Law, and beleeueth neuer so stedfastly, that God is true of promise, yet is hee neuer the neere to saluation for al this. No more is the Turke in dooing & beleeuing all the same. Briefly, whatsoeuer religion, rule, sect, profession, perswasion, or speculation, bee it neuer so contemplatiue, or whatsoeuer faith or beliefe it bee, that is not ioyned with this

Of what faith, Saint Iames speaketh.

Faith which iustifyeth, must euer hold his obiect

Diuers sorts of faith.

this obiect, and grounded vppon this head-corner stone, that faith may goe with a certaine Truth, but goeth not with true Iustification.

What faith iustifieth.

Onely the faith which to iustification doth availeth, is that faith whose obiect is the body and passion of Iesus Christ crucified. Like as in the act of healing the eyes of the Israelites, and the body of the brazen Serpent went together: so in the act of iustifying these two, Faith and Christ, haue a mutuall relation, and must alwaies concur. Faith as the action which apprehendeth: Christ as the obiect which is apprehended. So that neither the passion of Christ auaileth without faith, neither faith helpeth, vnlesse it be in Christ his obiect.

Christ crucified the only obiect of faith.

Of this obiect we read in many places of the Scripture. Come to mee all ye that labour and bee heauy laden, &c. Who so beleeueth in mee, I will raise him vp in the last day, &c. Ye beleeue in God, beleeue also in mee. Hee that beleeueth in mee hath euerlasting life, &c. Without mee ye can do nothing, &c. Whosoeuer beleeueth in him, shal

Math. 10.
Math. 9.
Iohn 14.
Ibidem.
Iohn 15.
Iohn 3.

not

not perrish, but haue euerlasting life, &c. He that is in me, &c. He that loueth me, &c. He that heareth me, &c. He that abideth in me, &c. Hee that receiueth me, &c. Except ye eate my flesh, and drinke my bloud, &c. That they may receiue remission of sinnes, through their faith in me, &c. To him al the Prophets giue witnesse, to haue remission of sins, whosoeuer belieueth in his name, &c. He that belieueth & is baptized, &c. He that belieueth in me, shall do the workes that I do, and greater then these, &c. Of such like places the scripture is full: wherein appeareth the Verbe of beleeuing, neuer to go without this Pronown, nor faith without his obiect.

Iohn 15.
Iohn 6.
Actes 26.
Actes 10.
Mathew 28.
Iohn 14.

Furthermore, as this iustifying faith goeth euer with his Obiect, so to the same Faith also must be required, that it stand not only in outward profession in wordes, in tong and talke, as swimming onely in the lips, nor in outward formes, in shewes and gestures onely, which is but a deao and an yole faith, making an Hypocrite before men, rather

Faith in words only professed, doctoueth men.
Faith inwardly stirring by workes, iustifieth before God.

ther the a iustified man before God, but must enter further into the inwarde heart, and as the sustenance of the soule must inwardly bee receiued and digested. For as sustenance of Meate and drinke, being holden onely in the hand, or gazed upon with the eye, nourisheth not, except the same be inwardly receiued, and conueyed into the stomache: and yet neither against the receiuing of euery thing, sufficeth many body, except it be meat and drinke, which haue their condition properly to nourish, in like sort is it with faith. For as beholding of euery creature, or faith of euery obiect auayleth not, but that faith onely, which is in Christs bloode. So neither again doth the same blood of Christ profit vs, except by faith it be inwardly receiued. And as the Sun, Fountaine of all light, profiteth not but onely in such, which haue eyes to see, nor yet to them, vnlesse they open their eyes to receyue light: So the bodie of Christ crucified, being the materiall sustenance onely of our soules, it followeth that the same sustenance must bee receiued by faith into

Similitude betweene the bread & the body of Christ.

Faith the only which receiueth the body of Christ.

into our inward hearts, or else it is not effectuall. And therefore Christ tooke bread, and called it by the name of his body, to be eaten and received.

Upon which premisses thus discussed, now I come to the definition of iustifying faith, which by the Doctrine of Saint Paule is this. An inward apprehending in heart, of Christ Iesus the Sonne of God, beleeuing by his death, surely to be purged from all our sinnes, and to be iustified by his resurrection.

Iustifying faith defined.

And this faith, because it is the onely condition, which the promise of God requireth in scripture to our iustification, and none other: therefore we with the Scripture say, that Faith onely of all actions, qualities, giftes, motions, or sciences in man, doth onely iustifie: not excluding thereby good Workes from Christian life, but onely from the office of iustifying: not separating faith from workes, but distinguishing their endes: concluding thus, that good workes be effects of christian faith, not causes of Iustification. But this Doctrine as it hath many Aduersaries, and great

Faith onely iustifieth, & the reason why.

Good workes the effects of faith, not causes of iustification.

great obiections: so it requireth a more copious tractation. In the meane time briefly to shewe how good workes bee the effects of Faith, ye shall heare what S. Paule saith in the matter: whereby marke I pray you, the Genealogie of good workes. Faith (saith hee) which worketh by loue, &c. Where ye see first, howe faith gendereth loue: Loue begetteth good workes, loue followeth Faith, good workes follow loue, Faith goeth before, as mother to them both. And this is the right and naturall Genealogie of good workes. Loue in man commonly neuer beginneth, vnlesse it be prouoked by some commoditie: and how then shall a man heartily begin to loue God, except he first se his loue and benefites of Christ his Sonne toward him? Or how shall a man worke lively, except he first loue hartily? And therefore in the Doctrine of the Church of Rome, which of late hath so darkened these mercies of God in Christ, I marueil how either a man could loue well, or liue well.

Gálath. 5.

The Genealogie of good workes.

The peroration.

But of this enough, and here an end, not

not for lacke of matter, but for verie wearinesse. I haue ouerspent the time, I see, and my voice likewise, and almost my self also. In standing on these matters I haue stood so long, as I am weary of standing. Wherefore I shall desire you, looke for no solemne peroration of me. Onely in stead of a repetition, I will conclude with a little short exhortation, as wearie as I am: praying you, as I first began, according to the wordes of my Message: *Rogamus pro Christo*, I pray you for Christes loue, & not I alone, but all the Ministers and Messengers of Christ in all Englande with me, do pray you with S. Paule, and with all the Apostles of Christ, and not we onely, yea, God himselfe by all his Apostles, Ministers, and Messengers, we all doe pray and entreat you, not as Messengers of men, nor of any Bishop, no, nor of the Bishop of Rome. The Bishop of Rome, if he be a true bishop, is but a messenger himselfe, & that onely in his own Diocese, where he is Bishop. In Christs name we pray you that you, what, or whersoeuer ye be,

that

that haue beene hetherto strangers, vn-
acquainted, or enemies vnto God, now
ye will draw neere, and bee reconciled,
and be friendes, not with the Bishop,
whom we call Pope of Rome, who as
I vnderstand of late, hath sent his pro-
ctors, and Messengers to reconcile you
to him. Alacke, he is no God, nor yet
God-man, his reconciliation can do vs
no good, and is not worth a rush. Our
Gods friend ship freely offered. message is, that yee will bee reconciled
vnto the liuing God. And as you haue
long tasted of his wrath, so now begin
to tast his friendship. A better friend ye
cannot haue. Yea, to saith the truth, no
other friend ye lacke but him. Whome
if ye haue your friend, no enemy can do
you hurt. If he be your enemy, no friend
can do you good. His friendshippe, if ye
desire, ye need not seeke it far, it is heere
2 Cor. 6. offered vnto you for taking. But then
ye must take it while it is offered. Be-
hold now the acceptable year, yet is the
good time, the Golden time, yet is the
day of saluation, yet to day lasteth, and
Math. 25 the Gate yet is open, wherein the wise
Virgins may enter: but if it bee once
shut

shut againe, the foolish Virgins shall neuer haue it open any more. Ye that be rich, remember your Cozen Dines the rich man in Hell. Who because in his life time, whē he might haue whole fountains of fauour, and refused, afterward would haue had one drop of water, and could not. Take therefore while it is offered. Refuse not, least ye be refused. Craue and haue. Come and spare not. Be bold and feare not. For what should let you to be bold, hauing such a Patrone to make your way for you? If Gods wrath doe feare you, he hath killed it. If ye dread the Law, he hath hanged it. If your hart condemne you, he is greater then your heart. If yee be sicke, he came therefore to play the Phisition. If ye be hungry, hee is the Bread of life. If ye be poore, he was made poore for you, to make you rich. If Gods curse lie vppon you, he was accursed for you. If ye be sinfull, he was made sinne for you, that you might bee made the righteousnesse of GOD by him. What can we haue more of him, or what can he do more for vs then this

Gods friendship not to be refused.

which is all: For he that hath bestowed his owne son vpon vs, how can it be but hee will giue with him *Omnia* all things to vs? *Omnia vestra sunt. i.* All things be yours, saith the Lord to vs, by his Apostle.

1 Corin. 3.

Which being so, seeing then he hath done so much for you, remember your duties againe, and say with the Psal. *Quid retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutaris accipiam? &c. i.* What shall I render vnto the Lord for all his benefits towards me? I will take the cup of saluation, & call vpon the name of the Lord. Dearely beloued Brethren and Countrey men, how dearely he hath loued you, ye see: requite his loue with loue againe. He hath called you to fauour & grace: vse it, abuse it not. Yesterday ye were sicke and weake: this day with his blod he hath recouered you, with his woundes he hath cured you. This day I call euery day, whensoeuer a sinner repenteth his sinne, and turneth to Christ. Yesterday ye were sinners: this day he hath purged you, and made you righteous.

Psalme 116

Euery day is good-friday to euery good Christian man.

teous. Remember what ye were, and keepe you as ye are, and sinne no more. Yesterday thou wast a pitious Chananite, stouping & shrinking downe with thy backe to the ground, eighteen yeares together. Luke. 13. This date the death of Christ hath losed thee of thy bands, and set thee straight, go vpright now, and crooke downe to the death no more. Yesterday thou was pittiously arayed with the silly woman, which hauing the bloudy issue twelue yeares, and hauing spent all her substaunce vppon the Phisitians, came and touched his coate, and stole health from him: this day not the Coate, but the blood of Christ hath cured thy bloudinesse, now fall into such bloudy diseases no more. Thou wast yesterday a lame cripple, fro eight & thirty yeares, lying by the water pole, and hadest no Man to cast thee into the pole. John 5. now is one come, not to throw thee into the water, but to throw Water vpon thee, euen from his owne heart: wherefore being now made whole, goe thy waies, and carry away thy bedde, let thy long bed

Luke 8.

God send vs moe such Theeues.

of laizinesse carry thée no more. With what a mighty voice cryed Christ to Lazarus? So loud he cried, that ẏ dead heard him, and came out of his Graue. Lazarus was dead but foure dayes. Thou hast laine stinking in thy sepulcher so many yeares. Now commeth one & saith: Come out Lazarus. Come out therefore, and cast away thy head-cloth & winding-sheete from thée, And be no more like them that go downe to the pit. Yesterday thou wast a foule Leaper, to day thou art made cleane, take héede of the like Scabbe hereafter. Yesterday thy hand was dryed, and benũmed by an old disease cald φειδάλια, pinching Tenacitie: nowe commeth one, and biddeth thée holde out thy hand, and giueth thée a Plaster. A soueraine Plaster for such a dry hand, is this: *Dispersit, dedit pauperibus, iustitia, eius manet in seculum seculi. i.* He hath distributed and giuen to the poore, his righteousnesse remaineth for euer Psalme 111.

Iohn 12.

Math. 8.

Luke 5.

A petition for the pouerty of London.

And héere haue I a sute to my Lorde Maior, before forgotten, but now remem-

membred. God gine it may spéede, so shall his honor with all this flourishing Citty, I trust, spéed the better. My suite is for the poore, not for one poore man or two, but for all the whole powerty in generall of this Citty. For so much as I wel vnderstand such a way to be deuised by Gods good prouidence, for the succour of all the poore Inhabitantes of this Citty, so that there shall hereafter nede, neyther begging in the streetes, nor yet in Pulpittes any more and the same deuise to lacke but a little setting forward through authoritie: My humble Petition therefore is euen for his sake, which was made poore for vs all, that my Lord Maior that nowe is, or that shall hereafter succéede, with the sage Senatours of this Cittie: granely perpending the case, they shall finde the same deuise neither hurtfull to the Hospitalles, nor chargefull to the Cittie in alluring Beggers, but rather a meanes necessary to auoide idle counterfeites, and profitable for the sustentation of the true needy, especially in this time of Plague, and now in time

of ſummer, before winter approcheth: then that they ioyning their conſente and authority, with the approbation of their reuerend Ordinary, and learned Biſhop of this Sea, who with his graue Archdeacons, doe all well allow of the ſame, will giue their furtherance herein, and put that in vre, or at leaſt in probation of time, which yet lyeth in ſome, and tarrieth but onely the happy conſente of their authoritie. Thus much I thought by the way to beg of you in this Sermon, becauſe there ſhould neede no more begging in other Sermons hereafter. And I pray God this may be the laſt, if it be his will. If this citty of London through negligẽce of good Preachers, bee now planted in ſuch ripe doctrine, as God bee thanked it is, and hath the name thereof aboue all Citties, and quarters of Englande beſides, how requiſite is it then, with this your forwardneſſe of good doctrine to be ioyned like readines of good working: Let it not bee ſeene or ſaide in London, that heere is a great talking of the Goſpell, and little walking after

An exhortation to londoners.

the

the Gospell. And if your Preachers doe rightly teach you, that by Faith onely in Christ, you are iustified, now let not the Papists then fally outface you, that your Preachers teach you no good workes: neither let them vpbraid your Christian knowledge, for lacke of christian conuersation: but rather by good liuing stop their mouths, that either by your workes ye may win them, to glorifie your Father which is in Heauen, or at least they may haue no occasion to cauill, which would carp at your faith.

Truth is, that by faith alone (in respect of other workes of the Lawe) yée are iustified as your Preachers teach. And yet the same faith being alone, she is not alone. In her office alone, in practise not alone. The Quéene, though in her state and office shée be alone, yet she goeth not without her maids of honour after her. The office of the eye alone is in the head to sée, yet the eie is not without other members of the body, which haue also their Offices to them appropriate. Let euery thing stand in his proper charge and office: yet must euery

Howe faith is alone, and not alone.

Faith alone is his office.

ry thing need in some respect the societie of another: The rote sucketh of the ground, the body receiueth of the rote, the branch taketh of the body, the fruit shooteth out of the branch. These successiuely go together. So Faith grounded vpon Christs Passion, Faith giueth the sap of loue, loue blossometh forth in good workes. In Faith therefore bee constant, in loue feruent, in workes diligent, and in doctrine keepe order. Let not the effect presume before the cause, nor the daughter go before the Mother. Worke well, not for iustification, but for loue. Loue not because God should loue you, but because he hath loued you and hath iustified you, therefore being now iustified, loue him, and for his loue obey him.

Gradatio

Order in Doctrine.

Exhortation vnto good workes.

And thus keeping aright order, let vs ioyne as spirituall Men, these spirituall matters together, and plaie the right ioyners, ioyning not as many do now adaies; house to house, Land to Land, Lordship to Lordship, office to office, Bagge to Bag, benefice to benefice, parsonage to vicarage, prebend to pre-

good ioiners

euill ioiners.

prebend, with a denary for a vantage, liuing to liuing, another liuing to that, and for all that, yet neuer contented, so long as we liue. How this diuelish πλεονεξία commeth into the heades of some Christian Ministers, I cannot but muse. These ioyninges be naught. If we will be true Gospellers, we must learne another ioyning, a better ioyning then this, which is *Crescere de virtute in virtutem, de fide in fidem*, to ioyne Workes to Workes, Faith to Faith, Faith to Workes, and good workes to Faith, as did Paule and Iames, and so ioyne Saint Paule and S. Iames, together. There hath beene a long contention, and much adoe in the church, how to ioyne and reconcile these two Apostles together. And though in Preaching much haue beene saide, and learning shewed, yet when all is saide, there is none can ioyne these two together better, then your selues, to whom we Preach. And how is that: Ioyne the liuely Faith of Saint Paule with the good Workes of Saint Iames, and bring both these into one lift: and then

That is, vnsaciable greedinesse neuer contented.

How to reconcile Paul and Iames together.

then hast thou reconciled them both, and so shalt thou be sure to be iustified, both before God by Paules faith, and before man by S. Iames workes. And this is a perfect and a naturall coniunction, when faith goeth with workes, life with doctrine, practise with knowledge, zeale with Science, expressing with professing, keeping with hearing, deeds with workes, which be *Tanquam comites in diuidui*, and in a Christian mans life, would not bee sundered one from the other. Faith without workes, maketh but a carnal gospeller. Workes without Faith, make but a Pharisaicall Hypocrite. But then they must go in their right order together, the handmaide not before the Mistresse. In cause of Iustification, and peace of conscience, faith standeth alone which doth all.

Ioyning of Faith and workes.

For Faith hath wings, and flieth vp to Heauen, and there holdeth the promise, and wrastleth with the law, with Gods iudgement, and with the conscience of man for euerlasting life. Charity and workes haue no Winges, but tary

The right order howe faith and workes bee occupied, & how they dwell together.

tary below, and are occupied betweene Neighbour and Neighbour, and are as busie in Earth, as Faith is in Heauen: so that neither be idle, but both labouring. And though they be diuerslie occupied in sundery functions, yet are they both dwelling, as Martha and Mary, in one House, that is, in the life of euery true Christian, linked and coupled as sisters, with a true christian copulatiue together. Of this coniunction Copulatiue, Christ our Sauior thus speaketh: Blessed be they (saith he) which heare the word of God. Here is faith: mark now the copulatiue *Et*, and which keepeth the same, &c. Likewise S. Paul vsing the same copulatiue, saith: *Habens fidem & bonam conscientiam. i.* Hauing faith and a good conscience, &c.

Coniunctio fidei copulatiue.

Luke 8.

1 Timo. 1.

This Christian copulatiue I beseech you (christian brethren) practise now in your liues, so that you abounding in faith, may abound also in good workes: and as yée abound in Workes that bée good, so yee will abstaine from all that is contrary, ioyning with this copulatiue of good workes, the Negatiue al-

so

so of euill workes, mentioned in the Epistle of S. Paul to Titus: where he exhorteth vs, that he denying or renoūcing impiety, & our worldly desires, will liue soberly, iustly, and godly in this present life. To cōclude here with this exhortation of S. Paule, I beseech you with him, that you being the deare and reconciled Children now of God, wil shake of and renounce your former impieties, & appetites of this world. I say, not this impiety or that impietie, this sinne or that sinne. I say not heere as other are wont to Preach vnto you, to leaue your Vsurie, your oppression, your bribing, your deceitefull Artes, with other such like. No, no, I go further then so. This I say: leaue and cast away ỹ whole world from you: which is nothing else but a great heape, or a Chaos, or a confusion of all abhominations packt, as in one fardell together. This World I say, cast cleane away, with all his appurtenaunces from you. For what haue we to do that be Christians, with this damned and execrable world? Christ hath conquered it, hath re-

Titus 2.

The world a Chaos or a confusion of al iniquity.

redéemed you from it. The Deuill possesseth it, & will you possesse it also with him? Hath Christ taken such paines for you, to bring you out of Egipt, and yet you will not come? To bee in the World, to liue in the world, and to occupy the World, I say not against it: neither doe I meane in calling away the World, that you should cast away your riches, your possessions, your offices, promotions, & dignities: but that you should cast away your affections from them. Vse them, but abuse them not: haue them, but as trifles, and as though ye had them not, make of them but make not your God of them. Neither be ye conformed (saith S. Paule) after the shape of this world, but with Saint Paule, be you crucified to the World, and let the world be crucified to you. Now what phantasie, what vanity, what brauery, and bribery, what prolling and turmoiling is amongest you in this World for worldly things, for Gold and Siluer, that is, for redde Earth, and white Earth, as though Christ had neuer come to redéeme you vnto

Gal. 6.

vnto another world then this? What meane you my brethren and Countrey men of England: Heauen is yours, both heauen and earth is yours: Christ hath reconciled you, his blod hath purged you, his faith doth iustifie you, his appearing shall glorifie you. God is yours, all is yours, all shal be yours. And what should moue you then to passe for this world so much, which passeth away, and as you shal see I trust, shortly shall perish before your eyes. Come quickly Lord Iesus wee beseech thee. The spirit of Christ Iesus our sauiour, and the might of his Maiestie, which was crucified for our sinnes, preserue you with this sinfull World, and from the corruption thereof, to the day of his glorious comming. Come quickly lord Iesus for thy glory, to whom with the father and the holy ghost be glory for euer, Amen.

The

The Praier in this Sermon made for the Church, and all the estates thereof.

(* * *)

LORD Jesus Christ, sonne of the liuing God, who wast crucified for our sins, and didst rise againe for our iustification, and ascending vppe to Heauen, raignest now at the right hand of the Father, with full power and authority, ruling and disposing all thinges, according to thine owne gracious and glorious purpose, we sinfull creatures, and yet Seruants and members of thy Church, doe prostrate our selues, and our Praiers before thy imperiall Maiestie, hauing no other Patron, nor aduocate to speede our sutes, or to resort vnto but thee alone, beseeching thy goodnesse to be good to thy poore Church Militant, heere in this wretched earth, some-

Prayer for the vniuersall church.

The manifold daungers to the church in latter daies.

somtimes a rich church, a large church, an Vniuersall Church, spred farre and wide through the whole compasse of the earth, now driuen into a narrowe corner of the Worlde, and hath much nede of thy gracious helpe. First, the Turke with his Sword, what Lands, Nations, and Countries, what Empires, Kingdomes, and Prouinces, with Cities innumerable hath hee won, not from vs, but from thee, where thy Name was wont to be inuocated, thy Word preached, thy Sacraments administred, there now raigneth barbarous Mahumet, with this filthy Alcoran. The flourishing Churches in Asia, the learned Churches of Græcia, the manifolde Churches in Affrica, which were wont to serue thee, nowe are gone from thee. The seauen Churches of Asia, with their Candlesticks, (whom thou didst so well forewarne) are now remooued. All the Churches where thy diligent Apostle S. Paule, thy Apostle Peter, and Iohn, and other apostles so labouriously trauailed, preaching and writing, to plant thy Gospel,

are

are now gone from thy Gospell. In all the kingdome of Siria, Palestina, Arabia, Persia, in all Armenia, & the Empire of Capadocia, through the whole compasse of Asia, with Egipt, and with Affrica also (vnlesse amongst the farre Æthiopians, some olde steps of Christianity peraduenture yet do remaine) either else in all Asia and Affrica, thy Church hath not one foote of free Land, but all is turned either to Infidelity, or to captiuity, whatsoeuer pertaineth to thee. And if Asia and Affrica only were decayed, the decay were great, but yet the defection were not so vniuersall. Nowe, if Europa a great part also is shrunke from thy Church. All Thracia with the Empire of Constantinople, all Græcia, Epyrus, Illiricum, and now of late all the kingdome almost of Hungaria, with much of Austria, with lamentable slaughter of Christian blod is wasted and all become Turkes. Only a little angle of the West partes yet remaineth in some profession of thy name. But here alacke, commeth another mischiefe as great, or greater then

Dangers by the bishop of Rome, & his fellowes.

the other. For the Turke with his sword is not so cruell, but the Bishop of Rome on the other side is more fierce and bitter against vs, stirring vppe his Bishops to burne vs, his confederates to conspire our destruction, setting kings against their subiects, and Subiectes disloyally to rebell against their Princes, and all for thy name. Such dissention and hostility Sathan hath set amongst vs, that Turkes be not more enimies to Christians, then Christians to Christians, Papists to Protestants: yea, Protestants with Protestants do not agree, but fall out for trifles. So that the poore little flocke of thy Church distressed on euery side, hath neyther rest without, nor peace within, nor place almost in the worlde where to abide, but may cry now from the earth, euen as thine own reuerence cried once from thy Crosse: My God, my God, why hast thou forsaken me.

Prayer for the Church of England.

Amongest vs English-men here in England, after so great stormes of persecution, and cruell murther of so many Martyrs, it hath pleased thy grace to

to giue vs these Alcion daies, which yet we enioy and beseech thy merciful goodnesse still they may continue. But heere also alacke, what should wee say? So many Enemies we haue, that enuie vs this rest and tranquility, and do what they can to disturbe it. They which be friends and louers of the Bysshoppe of Rome, although they eat the fat of the land, and haue the best preferments & offices, and liue most at ease, and ayle nothing: yet are they not therewith content. They grudge, they mutter and murmur, they conspire and take on against vs. It fretteth them that we liue by them, or with them, and cannot abide that wee shoulde drawe the bare breathing of the Ayre, when they haue all the most libertie of the Lande. And albeit, thy singular goodnesse hath giuen them a King so calme, so patient, so mercifull, more like a naturall Father, then a Prince, to gouern ouer thē, such as neither they nor their Auncestors, euer read of in the stories of this Land before: yet all this will not calme them, their vnquiet spirit is not yet content:

they repine and rebel, and nedes would haue, with the Frogges of Esope, a Ciconia, and Italian stranger, the Bishop of Rome to play Kyng ouer them, & care not if all the world were set afire, so they, with their Italian Lord, might raigne alone. So fond are we Englishmen, of strange and forraigne things, so vnnatural to our selues, so greedie of new-fangled nouelties, neuer contented with any state long to continue, be it neuer so good: and, furthermore, so cruell one to another, that we think our life not quiet, vnlesse it bee seasoned with the blod of other. For that is their hope, that is all their gaping and looking, that is their Golden day, their day of Iubile, which they thrust for so much: not to haue the Lord to come in the clouds, but to haue our blod, and to spill our lines. That, that is it which they would haue, and long since would haue had their wils vppon vs, had not thy gracious pity and mercy, raised first vp vnto vs a mercifull Quéene, and at this day a wise and worthy King, somwhat to stay their fury. For whom, as we

Prayer for the King.

we most condignely giue thee most harty thankes, so likewise we beseech thy heauenly Maiesty, that as thou hast giuen him vnto vs, and hast from so manifolde daungers preserued him, so now in his royall estate, he may continually be preserued, not onely from the hands, but from malignant Deuiles, wrought, attempted or conceiued of enemies, both ghostly and bodily. In this his gouernment, bee thou his Gouernor we beseech thee: so shall his Maiesty well gouerne vs, if first he be gouerned by thee. Multiply his raign with many daies, and his yeares with much felicity, with aboundance of peace, and trauquility. That hee may long time raigne ouer vs, and after this life ended, hee may raigne with thee in thine euerlasting kingdome.

And because no Gouernement can long stand without good counsell, neyther can any counsell be good, except it be prospered by thee, blesse therefore we beseech thee, both his Maiesty, and his honourable Counsell, that both they rightly vnderstand what is to be done,

Prayer for the Counsel

and he accordingly may accomplish that that they do counsell, to thy glorie and furtherance of thy Gospell, and publick wealth of this Realme.

Prayer for the nobility

Furthermore, we beseech thée (Lord Jesu) who with the Maiestie of thy generation, dwellest downe all Nobilitie, being the onely Sonne of God, heyre and Lord of all thinges, blesse the Nobility of this Realme, and of other christian Realmes, so as they Christianly agreeing among themselues, may submit their Nobilitie to serue thée, or else let them feele (O Lorde) what a friuolous thing is the Nobilitie, which is without thée.

Prayer for the Magistrates.

Likewise to all Magistrates, such as be aduanced to Authoritie, or placed in office, by what name or Stile soeuer, giue we beseech thée, a carefull Conscience, vprightly to discharge their duty, that as they be publick persons to serue the Common-wealth, so they abuse not their office to their priuate gaine, nor priuate reuenge of their owne affections, but that iustice being administred without bribery, & equity balanced

ced without cruelty or partiality, thinges that bee amisse may bee reformed, vice abandoned, truth supported, innocency relæued, Gods glory maintained, & the commonwealth truly serued.

Prayer for the Byshops and Pastors.

But especiall to thy spirituall Ministers, Byshops, and Pastours of thy Church, grant we beseech thee (O Lord Prince of all pastours) that they follow the steps of thee, of thy Apostles and holy Martyrs, may seeke those thinges which be not their own, but only which be thine: not caring howe many benefices, nor what great Byshop-prickes they haue, but how wel they can guide those they haue. Giue them such zeale of thy Church, as may deuoure them, and graunt them such salt, wherewith the whole people may be seasoned, and which may neuer bee vnsauourie, but quickned by thy holy spirite, whereby thy flocke by them may be preserued.

Prayer for the people, & the whole state of the Realme.

In general giue to all the people, and the whole state of this Realme, such brotherly vnity in knowledge of thy truth, & such obedience to their superiors, as they neither prouoke the scourge

God against them, nor their Princes sword to bee drawne against his will, out of the scabberd of long sufferaunce, where it hath bin long hid. Especially, giue thy Gospell long continuance amongst vs. And if our sinnes haue deserued the contrary, graunt vs we beseech thee, with an earnest repentance, of that which is past, to ioyne a hartie purpose of amendment to come.

Prayer for conuersion of the Papists.

And forasmuch, as the Bythoppe of Rome is wont on this Good-friday, & euery Good-friday, to accurse vs damned Heretickes, we heere curse not him, but pray for him, that hee with all his partakers, either may be turned vnto a better truth, or else, we pray thee (Gracious Lord) that wee neuer agree with him in doctrine, & that he may so curse vs still, and neuer blesse vs more, as he blessed vs in Queen Maries time. God of his mercy keepe away that blessing from vs.

Finally, instede of the Popes blessing, giue vs thy blessing Lorde we beseech thee, and conserue the peace of thy Church, and course of thy blessed Gospell.

pell. Helpe them that be nædy and afflicted. Comfort them that labour, and be heauy laden. And aboue all thinges continue, and encrease our faith. And forasmuch, as thy poore little flocke, can scarce haue any rest in this world, come Lord we beseech thee, with thy *Factum est*, and make an end, that this worlde may haue no more time and place hær, and that thy Church may haue rest for euer. Apoca. 16.

For these, and all other necessities requisite to bee begged and prayed for, as hee hath taught vs, let vs say the Lordes Prayer.

Our Father,
&c.

A Proſcript to the Papiſtes.

BEcauſe heer remaineth behinde an empty page of white paper, to bee ſupplied with ſom writing or other. I thoght no better matter for my purpoſe, then to write a word or two to you, which holde ſo deuoutly with the the procedinges of Rome, craving at your hands, that forſomuch as the controuerſies betweene you and vs are very waighty, and ſtand chiefly vpon the effect and working of Chriſtes paſſion, you will therfore giue the reading heerof, either to conſent to the doctrine, if ye think it conſonant, or to refute the ſame if ye miſlike it. My ſaying and meaning is this:

1. That if ye finde by the ſcripture of God, or any approued Doctor, that the ſacrificed body of the ſonne of God, ſuffering once vpon the croſſe on Good-friday,

friday, is not onely the materiall & sufficient cause of our perfect saluation, remission of sinnes, and iustification.

2. Or that the promise of GOD, (which is to Saluation) standeth not free, without any condition of worke or workes, to be added to that effect, saue onely faith in that person.

3. Or that faith in Christ, is not onely the meane & Instrument, whereby this passion is made to vs effectuall: you will bring out your proues, shewe forth your learning, and what you can say. And if ye will not let the worde bee iudge, yet let the world heare your reasons, let truth with iudgement be tried, let railing, trifling, and scoffing goe. Bloude and persecution is no way to finde truth, but to blinde trueth. The Scriptures in matter of saluation are plaine and euident, touching simply, without trope or figure, and some will try the cause.

1. By the which Scriptures, if you shal find the contrary to be true, that is, that the passion of Christ Crucified, is the onely materiall and efficient cause imme-

immediate, which worketh our ſaluation, which appeaſeth Gods wrath, and pacifieth al things in heauen, & in earth taketh away the ſinnes of the worlde, and diſanulleth the damnation, and malediction of the Law for euer, from all them that be in Chriſt Jeſu.

2. And that the promiſe of GOD, to ſaluation in Chriſt, is frée without condition of any workes of the Lawe, to the ſame end to be annexed, ſaue only faith.

3. And that the ſame faith in Chriſt is onely the meane & condition, whereby the paſſion of Chriſt worketh, and the promiſe of God gineth to vs Juſtification: theſe verities, I ſay, thus ſtanding by the Scripture, ſéeing our iuſtification and remiſſion of ſins ſtandeth conſummate by Chriſt, frée by promiſe, and aſſured by faith: then declare vnto vs, I beſeech you, which ſo magnifie the Religion of Rome, howe ſtandeth with Gods Religion, your auricular confeſſion for loſing of ſinnes, ſatiſfaction for the ſame, workes of perfection and ſupperrerogation, Maſſes, Trentals,

tals, your propitiatory Sacrifice, praying of Saintes, and to Saints departed, Pardons, Purgatory for clensing of sinne, building and entring into monasteries, for remission of sinnes, Pilgrimages, Stations of Rome, Jubiles, straightnesse of orders, with an infinite number of such like. All which implements of your Church, to what vse now do they serue, or how can they stand with the scripture, but either they must derogate from Christs passion, or else the passion of Christ must needes make them void.

For the same Christ Jesus crucified, I desire you therefore, if ye set these euidences to be true, then be reconciled to the truth, and as S. Paule desireth you, *Reconciliemini Deo.* Let the Religion of God stand simple, as he left it himselfe. Mans additions in Gods matters bee but fantasies. In other matters adde what ye list. But in matter and cause of Saluation, Christ left nothing behinde him to bee added any more, either by Apostles or Martyrs, or Bysshoppes, or any other, but hath consummate

summate the perfection thereof fully by himselfe, leauing nothing therein vnperfect. Whereunto hee that addeth, blasphemeth, and doth no lesse then infringe the Testament of the Lorde. As the presumption is great, so I exhort you in the Lord to beware, remembering the warning of Saint Paul: that if any Apostle or Angell from Heauen, shall preach any other Gospell, besides that which is receiued and planted, &c. Ye know what followeth. The Lord of grace open your eyes to see, and your harts to embrace the knowledge of his truth, to his glory and spirituall comfort, and euerlasting life in him,

Amen.

FINIS.